



Rev. Dr. Young

Addreses

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In address to the first Graduates of Dick
inson College, by Charles Neffit D. D. September 26th 1707.

Gentlemen.

You have now performed the exercises required by custom before receiving the first degree in Arts. We could have wished you had had more time for the course of study through which you have passed, & that you had been able to have read many Books on Philosophy, which you have not read. We feel ^{for} your loss, & hope that you will endeavour to repair it afterwards as much as in your power. We would be sorry to suppose, that you will think your studies at an end when you leave this seminary; on the contrary, we hope, that you have contracted such an habit of study, & are so far sensible of the excellency & usefulness of knowledge, that you will continue to pursue it as you find opportunity. We are almost sorry, that we shall be able to do more for those, who come after you, than the shortness of the time prescribed has permitted us to do for you. We have not, however, been idle; You are witness how closely we applied ourselves to conduct your studies, to exercise your faculties, & to stow your minds with a great variety of ideas, to lead you to the knowledge of men & things. You have been led over a pretty large field, & we have endeavoured to point out to your notice every thing, that we apprehended

to be worth your observation, so far as the rapidity with
which we ~~proceeded~~ were obliged to proceed, would permit.
We endeavoured to make you acquainted with some classic
Authors, & to excite your curiosity to read such as our time
did not permit us to read with you. We endeavoured to
warn you against the folly of those, who not being capable
of relishing the excellencies of those valuable Authors, endea-
vour to depreciate them to others, & to discourage them from
the study of them to keep their own indolence in counte-
nance. We have set before you the excellencies of these
Authors, & shewn you how highly they have been valued
by all, who knew them. & that they never have been despised
except by the ignorant & barbarous. You have likewise
been warned against a superficial & negligent method of
^{of that can be called studying,} studying, when the mind is not attentive, & does not en-
deavour to understand, & retain as much as possible.
We have endeavoured to give your courage & interest your
ambition not to be deterred by difficulties from any branch-
es of knowledge, that had ever been mastered by those at
your age. It cannot be expected, that those in early
youth should entirely renounce the pleasure of their time
of life, & become fond of solitude & abstract speculation;
but we thought, that by attention to the public lessons,
& the use of your faculties, which are fresh & vigorous
in youth, you might master the first difficulties, & ren-
der the study of Philosophy easier to you afterwards.

As Reason is the glory of man, you have been
taught its nature & use in investigating, proving & com-

municating truth. The ancients set so great a value on this part of science, that they added an Art to it, & by investigating into the nature & form of propositions, contrived a method of deducing truths from others by Artificial Rules. This attempt was laudable on account of the excellency of the object, & syllogistic Method conducted the reasonings & disputationes of the ancients for more than two thousand years. Experience, however, has shewn its futility & insufficiency; though as most of the treatises on Philosophy suppose the knowledge of Artificial reasoning, the knowledge of it has become a necessary & indispensable part of education.

We were not willing to waste the short time allotted to us in teaching the practices of wrangling secundum Artes, or constructing chains of Syllogism in support of true & probable propositions. The gains necessarily accompanying such an exercise, far surpass any profit that can be derived from it. We thought it sufficient to instruct you in the method in which it is conducted by those, who continue to think it of importance. Philosophy comprehends the knowledge of Divinities & human things, attained by the exercise of the faculties of the mind, & to the attainment of this knowledge, all rules, exercises, reading & meditation ought to be subservient. To be expert in it, time, talents, study & application are absolutely necessary. The early periods of youth are not fit for this kind of study, & if it is ever expected, that Philosophy should flourish in this country, the foolish custom of sending young boys to the study of Philosophy must

be abolished, as this study requires a maturity of understanding not to be expected in early years. The knowledge of the mind itself, its nature, origin, properties, faculties & capacities, requires a power of abstract thinking, which the young will find difficulty to attain, without which, however, the whole of Philosophy must be dark & inexplicable.

We have endeavoured to vindicate Metaphysics, or the first Philosophy, from contempt, & the charge of inutility, which has been cast upon it, by those, who are ignorant of it; & have led your thoughts to the consideration of the general properties of Being, as well as the nature of the human mind, & that of the Deity, so far as is discoverable by reason, & have shewn you that these contemplations are neither so thorny nor disagreeable, as ignorance has feigned, or indolence fondly believed.

The effect of Philosophy on the mind of those, who consider it merely as an Art or system of Precepts, ^{or} those who use it to the improvement of their faculties, is very different. To the first, who only desires a superficial knowledge of the subjects of which it treats, & the manner in which its investigations are conducted, it appears a barren & unimproving study. But to the last, who uses it as the exercise of his faculties, & the guide of his life, it is pleasing, luminous & attractive. "O vita philosophia dux virtutis indagatrix!" To the first the remembrance of it is like that of a country, through which one has ridden post, or under the cloud of night,

that conveys only a few obscure & imperfect images of objects, & of the greater part no images at all. But to the other it is like the remembrances of a country where we have resided a considerable time, formed many valuable connexions, & made many instructive observations.

The most noble application of Philosophy is to Moral enquiries & investigations. While many thoughtless Infidels, pretending to Philosophy, endeavour to overturn the foundations of Moral distinctions, & to represent man as on a level with the inferior Animals, You have been taught to deduce the duties, the interest & excellency of Man, from his nature, faculties, capacities & situation, so far as to be convinced, that his end & consequently his happiness is different from that of other animals, & consequently that those Pleasures, to which Sceptics would confine his attachment, are incapable of rendering him happy; but being incommensurable to his nature, must either deliver him up to the pang of disappointment, or expose him to the torment of unsatisfied desire. However desirous some men are of becoming beasts, & endeavouring to render others so, to the person, who considers the nature & extent of the human faculties, such an attempt must be impracticable; as mankind can never so far forget themselves as to be destitute of a sense of Shame, or insensible of the admonitions of conscience. We have endeavoured to set before you the beauty of Virtue, as the chief excellency of man & indispensably necessary to his hap-

principles. We have pointed out the foundations of Moral obligation in the faculties & principles of human Nature, & the situation in which we are placed in our present state. We have shewn you, that virtue & vice, instead of being local & temporary distinctions, are founded in the eternal & unalterable nature of things, & that they cannot be varied by human opinions!

As authority has been a great cause of error in Philosophy, we have endeavoured to emancipate your minds from prejudice, & point out to you the mistakes of great & good, as well as ^{the} ordinary, men. But while we shew you to think for yourselves, & not to acquiesce in ^{to the merits of} the greatest names, we likewise have done justice to the principal writers on philosophy, & recommended to you the study of them, as you have opportunity. The shortness of time allotted you for the study of philosophy, & the little opportunities you have had of consulting a variety of books must render you in a great measure ignorant of those confusions, which we have pronounced occasionally on eminent authors. In the progress of your studies, we hope, you will find, that they have not been pronounced without reason. We have encouraged you, so far as we could, to write notes on the Lectures, that have been delivered to you on the several branches of Philosophy; a practice, which has been found to be useful in many Seminaries of Europe. We would exhort you to preferre your Notes,

in order to retrace the impressions of the Lectures you have heard, & by comparing them with those of the Students of other Seminaries to discover whether your education has been neglected, or not. We would exhort you likewise to look into your Notes now & then, as remembrances of what you have been taught concerning life & manners. We hope, we may be confident, that you will never abuse them to the hurt of this infant Seminary. In Europe it is customary for Graduates to take an oath to profess the honor & private emoluments of that College, in which they have been educated, so far as it shall be in their power. We hope, that a sense of gratitude & regard to justice will compensate for the want of an oath of this nature. We have taken every opportunity, that offered, to convince you of the importance & necessity of a virtuous conduct, in order to profess your happiness here & hereafter, & have endeavoured to shew you, from the contemplation of the nature, faculties & circumstances of man, that vice is necessarily productive of misery, & that to expect happiness in the practice of it, is a vain & unavailing struggle against the nature of things, which cannot be altered by all our efforts.

"Non illam nostri possum anteare labores."

As the Christian revelation is perfectly consonant to reason, & contains the most perfect view of the nature of Man, his moral state & the means of his recovery, we

have taken occasion to make you acquainted with the arguments, that prove its authenticity & divine original, & to demonstrate to you the excellencies of its precepts, as well as their suitableness to reason & our happiness. At the same time, while we have been endeavouring to recommend to you the precepts & maxims of conduct, as well as to enforce them by the best arguments & examples, that you might not be deceived, or rely too much on the mere opus operatum of education, We have carefully shewn you, that neither the best, nor the worst education, has any certain, general or determined effect, that this is only according to the nature of the subject, & the improvement, that is made of instruction. Bad principles & bad examples have corrupted good habits, & destroyed the effects of good instruction; while some men, either without education, or laboring under manifest disadvantages, have attained to respectable characters, & deserved the esteem & affection of mankind.

The unthinking part of parents are apt to imagine, that both learning & virtue may be produced in youth by mechanical operation & the use of external means. Having never tried what success they themselves could attain in this way, they conclude, that a man must not be master of the Art, which he professes, unless he can render any boy, of whatever character, who is committed to him, both learned

virtuous in a little time. Those parents, who know any thing of human nature, or who have tried the effect of external means, on their children, are less sanguine in their hopes, & more moderate & reasonable in their confuses. They know that all, that is in the power of man, is to give good instructions, & to enforce them by argument & example; but that the event is only in the hand of God. The teachers of youth in Colleges cannot be nurps to youth, in superintending natural actions, nor ought it to be expected, that they are to act as their servants or pages, in accompanying them in all their diversions. Those parents, who are foolish enough to expect such services from teachers, ought to be undeceived, & informed, that all they can expect from teachers is good instruction & good example, & that when Youth do not profit by these, the fault ought by no means, to be imputed to their masters, as is ordinarily the case.

From foolish notions of this nature, however, we may trace some irrational customs & improper institutions, that still prevail in this country, from an extravagant fondness for the customs of England, & superstitious regard to antiquity. Such is the custom of sending young boys to study philosophy, & of keeping them constantly employed in lessons, exercises, examinations & repetitions, for Nine or ten months in the year. The best Masters & the best students must, in this manner, fail of success, for the most part, or their success must

be greatly inferior to what . . . might have been expected from their capacity & application.

The knowledge of men, books & things, requires time, leisure & retirement; but this method, so long in vogue, puts it out of the power of the student to acquaint himself with good authors as his whole time is occupied in preparing his daily tasks, task does not suffer him to know any more of them, than their names, unless he be of extraordinary capacity, or uses an uncommon degree of application.

You will bear us witness, that we have not accustomed you to consider the preparation of your tasks, the writing of your notes, far less the making of a speech, or the obtaining of a degree, as the chief object of your studies. On the contrary, we have directed you to objects far more solid & estimable, the improvement of your faculties, the direction of your pursuits, & such a knowledge of men, books & things, as might be of use to you in your after-life.

We have endeavoured to train you to indifference about trifles, & a regard to important & worthy objects. Academical degrees have been always most valued in most ignorant ages, & may be had for a little money in many juminaries of Europe at this day. We know not whether this species of corruption has found its way to America; but we have heard, that they can

be obtained by favor, which is nearly the same thing. If a Student has nothing except his Diploma, & his exercises to shew in proof of his learning, it will prove to be of small benefit to him. A cultivated mind, habits of study, investigation & attention, good manners, a virtuous conduct, a steady regard to the rights of others, & to the interests of the Publick, will be much better evidences, that you have been well taught, than the degree of a Master or Doctor from the most respected Literary Society.

We have warned you frequently against the folly of Pedantry, & have recommended to you to show your learning rather by its effects on your conduct & carriage, than by endeavouring to retail what you have learned, in common conversation. The Ancients have mentioned with honor the conduct of a student, who being asked by his father, who was an illiterate person, what he had learned of his Master, declined attempting to give an account of it, so that his father beat him on that account. This is one thing, says he, that I have learned of the philosopher, to bear the anger of a father with patience, even when I am unable to comply with his desires. The talent of observation is not only useful in traveling, but in ^{the} whole journey of life. The study of Natural as well as Moral philosophy may be continued successfully in any profession, if one possesses this talent, & the acquisition of it is

a good recompence for the pains bestowed on our education.

The book of nature is continually open before us, & if we are only attentive, we will be daily gaining new information, both with regard to the natural & moral world. Solon boasted, that even in his old age, he was always learning something. In the course of our lectures, we have endeavoured to illustrate the doctrines we have taught you by solid arguments & instances drawn from history & real life, & have uniformly condemned the futility of those, who compose theories of human nature, from mere imagination, instead of drawing from real life. Such theories do not describe man, but creatures of the authors imagination. The rule, which Horaeus lays down to a poet, to direct him in the describing of nature, is no less proper for a philosopher, & proves that Horaeus was both, one & the other in an eminent degree.

"Respicere exemplar vita monumque jubebo,

"Doctum imitatore et veras hincducere voces.

The theories, that consider man only as a rational creature, without taking into the account his passions, his weakness & his present situation, were those we had chiefly in view in this course, & against which we took occasion to warn you. Whatever belongs to human nature is the object of the attention of the philosopher. "Homo per se, humani nihil a me alienum puto."

In delivering the doctrine of Morals, we have been parti-
cularly attentive to practice, & endeavoured to recommend
as well as point out to you those virtues, that are most
proper to Youth, & most useful to Society, as well as to
yourselves. Modesty, diligence, meekness, temperance,
moderation of your passions, obedience to Reason, sub-
mission & respect to your parents, love to your country,
& its laws, & above all a supreme love to the Deity,
as due in justice to his perfections, & the love of man-
kind, as the excellency of our Nature, are those, which
we have most frequently insisted on, in the course
of our prelections.

We have likewise recommended a just
sense of honor & shame, & an attention to the suggestions
of our Moral Faculty, as highly perpective of our nature,
& preservation of our peace & happiness. It was a max-
im of Pythagoras, that one ought to urge himself to
consider the excellency of his nature, & to endeavour never
to do any thing unworthy of the rank he possesseth in
the creation, or the noble ends for which he was formed.
A man, who is not to be restrained by shame, is equip-
ped & prepared for every kind of villainy, & incapable of
profiting by Moral discipline. Such a man needs to
be taught by briars & thorns of the wilderness, we
mean, by harsh corporal punishments, having lost
that sensibility of soul, that might have led him

to his duty by choice.

The sacred regard due to truth, the divine authority of justice, & the eternal & indissoluble obligation of all lawful promises & contracts, we have taken every opportunity to inculcate upon you, and the rather as this is supposed to be the prevailing view of this country, for the reputation of which, we suffer so much among the nations of Europe. We have taken many opportunities to shew you, that Justice is the queen of virtues, & has a right to the precedence before all the others; & that all pretensions to charity, humanity & public spirit without justice are mere mockery & hypocrisy; & we have been careful to hold up to the execration & abhorrence of mankind those, who break their contracts, or refuse paying their just debts on any pretence whatever. As man is naturally a member of society, & as every citizen, in a Republic, is of importance to the community, we have omitted no opportunity of inculcating Public Virtue, & a regard to the laws & interests of our country. We have shewn you, that indifference for the Public is a most base & odious disposition, connected with the most disgraceful qualities & tending to the destruction of Society. The heroes, who have preferred the public to their private interest, & benefited their country at the risque of their lives & properties, we have uniformly held up to your imitation & admiration, & wished sincerely, that you

would add all the Moral & social virtues to the well-earned
military fame of your fathers, & that of reforming our
Morals might be no longer left to posterity. We have been
no less anxious to teach you the use of civil liberty,
than to impress you with a sense of its value. We have
shewn you, that it includes the observation of equal laws,
& a sacred regard to the rights of others; that no man
can have a right to do any wrong, or under pretence of
liberty, either to refuse another what is his due, or to
take from him any thing, which he lawfully possesses. We have
uniformly held up to your condemnation & abhorrence those
enemies of true liberty & honest society, who pretend to
have a right to the property of others, or that a community
of Goods is necessary in a Republic; and we have incul-
cated on you on all occasions a regard to the rights of others,
& the eternal obligation of commutative justice.

You have not been ruled with a rod of iron, nor have
your persons or purses suffered for any casual neglects of
your duty. In dealing with you we have endeavoured to
keep constantly in our view that golden Rule of Morals,
which we have so often recommended to you, namely, to do
to others what we would think just & proper to be done
to ourselves in the same circumstances. You have not
been treated with insolence, bitterness, or respect of persons,
being equally unknown to & unconnected with all of
you; & being conscious of a sincere desire to promote the

welfare of all of you, we have pray'd, studied & labored daily for your welfare, & endeavoured by all means to bring you to a knowledge & sense of true religion, & to fellowship with God, through Christ, without which all learning & philosophy is but ingeniuous trifling & unworthy of the regard of rational creatures.

As having in the sight of God the charge of your souls, we take this opportunity to exonerate ourselves before God & the world. If you do not fear God & keep his commandments, if you do not practise the duties of religion & morality; if you do not ^{endeavour to} obey the commands & promote the happiness of your parents, & your country as well as your own; if you do not set God before you, as the object of your love, obedience, reverence & imitation, we call Heaven & earth to witness ^{that} you will not do what you have been taught, & repeatedly & earnestly exhorted ~~not~~ to do. If you neglect your duty, if you disgrace the Christian or the rational character, by a life of intemperance, impiety & injustice; if you do not strive to shew the fruits of good instruction, by wise & holy living, our lessons & admonitions, our prayers & entreaties, your own notes, memories & confidences, will be witness against the great day of Accounts, & ye will be witnesses against one another. But we hope for better things from you, & things accompanying salvation, though we thus speak; we hope, on the contrary, that you will do honor to this infant Seminary, by the propriety, decency & purity of your conduct, & by the practice of every moral & social virtue, as well as by the pursuit of useful knowledge,

for which God has given you capacities, if you are not wanting to yourselves.

If you think, that our care, tendraps & attention, which we have shewn to your best interests, deserve any return, we would recommend to you, as thatt which would be most agreeable as well as profitable to us, "Be sober minded; be wise unto salvation; Choose the good Part that cannot be taken away from you; do honor to the care & abilities of your teachers, do honor to their zeal & tenderness, for your welfare, by a decent, honorable & worthy behaviour; follow not a multitude to do evil," despise the sneer of fools in the cause of virtue & sobriety, "abhor that which is evil, follow after that, which is good, & may the Lord give you understanding in all things".

Your further progress in learning, & especially your good behaviour may recommend this infant Seminary now abandoned by the far greater part of its pretended friends, & those, who made the greatest noise about its establishment. Though greatly deficient in funds, payments & accommodations, it may yet flourish, if it abounded in students. We despair with justice of any more assistance from an exhausted Public, especially in an age when the common-place complaint of the scarcity of money, which is as old as money itself, is reckoned a sufficient excuse for the non-payment of just debts. But if the custom of giving a liberal education to children could be introduced, even among a small part of those who are able, this College may yet become flourishing by becoming useful. It cannot be in the power of private Citizens to have much influence in

a free country, but your good behaviour may engage your parents & friends, & perhaps others, to patronize this forsaken & friendless Seminary, by using their interest to procure students to it. We mean not the smallest dis-
paragement to other seminaries. May they flourish!
May they be useful! May they be frequented! May even their number be increased! There is room & work for all of them; but as God has been pleased to give this Seminary a begining, it is certainly the interest of the citizens to wish that it was encouraged as well as others, & your good behaviour will be considered as a valuable contribution to that important end.

Being myself a stranger, & unfortunately no longer independent, I have need of friends to do me justice, & to procure me an opportunity of being useful to the Public. When so far from those that ~~have~~ known me long, I can expect countenance only from ^{those} that have known me of late; & you have had the best opportunities of knowing my character, disposition & affection to the Public. I have had the misfortune to have been abused, belied & misrepresented to the public by persons, who had neither opportunities nor capacity of judging of my character, while I was under the affliction hand of God, soon after my arrival, & in my apprehensions drawing nigh the grave. I & my poor family were made the song of the drunkards, & the mob of the Capital of this State were entertained with feigned stories of our behaviour, & of our pretended inactivity

to a country, for which we had long suffered persecution,
e to benefit which we relinquished an honorable
e independent station, e I am afraid the same
management is still carried on by obscure e anonym-
ous flanders. I know that a prejudice against
strangers is the disease of little minds in all parts of
the World; yet it is peculiarly ridiculous in this
country, where every white inhabitant is a stranger,
or the son, or at most the grandson of a stranger. But
so prone is the greater part of mankind to absurdity
that I must expect its continuance. In this situa-
tion, I must appeal to your testimony, e to that of
the rational e candid inhabitants of this place.
They can tell whether I love this country or desir-
to promote its important interests, e whether they be
not the subject of my daily prayers, exhortations,
studies e endeavours. When I forget thee, O America,
for whom I have already suffered so much, may my
tongue cleave to the roof of my mouth, e my right hand
forget its office! I have often inculcated upon you
how much the dissemination of knowledge, e the im-
provement of learning is calculated to promote the
happiness of this country; e this not barely from the
prejudices of a man of Letters, though I readily con-
fess a strong tincture of those prejudices; but like-
wise by conviction e experience.

Having had the happiness of being educated in the

most learned nation of Europe, & being conversant from my childhood with the most learned in it, I may pretend to have made some observations, that have been thought worthy of their approbation. In my native country, I have observed the progress of literature, taste, agriculture, manufactures & commerce, with not an inattentive eye. I have marked the causes, that have raised that country from a situation not dissimilar to that of America at present to that eminent prosperity it now enjoys. I am firmly persuaded that if knowledge, learning, taste & application to manufactures, & the useful arts are not encouraged, America cannot retain her liberties, nor emerge from her present disgrace & difficulties. When I first arrived no man stood with me; but I have now the satisfaction to observe that the public have been obliged by necessity to adopt my notions, & Societies are formed for reducing some of these to practice.

We have carefully shewn you the folly of those, who despise Scarning, as if it were of no use, except to Physicians, Lawyers & Divines, & endeavoured to convince you, that Farmers may be大大ly benefitted by it, not only as a genteel amusement, but in their worldly interests. Can we wonder if our Legislators want dignity, if our Councillors want penetration, or if our people in general do not think that our laws ought to be executed, when knowledge is info little request, & so very rare among us. I wish I knew how to rouse the pride of the Americans to a desire of knowledge, or could represent to them how absurd it is for the Lords

Legislators of the rich Soil of America, who repulsed the
armies of the King of Great Britain, & can scarcely be re-
strained within the bounds of liberty itself, should be so hum-
ble in their desire of knowledge, as to be contented with that
poor pittance of instruction, which cold charity bestows on
the children of the Parish poor, in the most barren coun-
tries of Europe; far below what is bestowed on children in
any of the Hospitals of Great Britain. But I leave this
task to you, & the few remaining friends of this Institution,
whose testimony may be more credited, & whose advice may
be more equitably received, than mine can be.

The little encouragement, which Learning has met with
hitherto among us, & awkward & absurd methods prevailing
in most Seminaries, from a superstitious regard to custom,
has in our opinion not a little retarded the prosperity of this
country, though we affect to speak of it in the language
of surprise & exaggeration. Let us not flatter ourselves;
we are a small people, though scattered over a vast extent
of country, & our attainments in letters, arts & legislation,
as well as our prosperity is small & inconsiderable in com-
parison with the nations of Europe. But we are free,
& want only wisdom & willingness to mend our condition,
& to emerge from our difficulties. It is worthy of remark,
that Seminaries of learning have existed, & have been fre-
quented for now about one hundred & forty five years in
this country; yet these Seminaries have produced so few
scholars, whose names have been heard of out of their own
country, & almost none indeed except such as would have
been scholars without any Seminaries at all. When

Harvard College was founded, England knew not its Milton, its Locke, its Newton, its Pope, & all the writers, which it most celebrates. And why has not America had counterparts to all these? Not purely from a defect in the faculties of its natives, who being of the same stock as the others, must have as good natural parts, as they can pretend to; but solely from its situation & peculiar institutions. The bad discipline of the Colleges of England is compensated by their opulent foundations, which enable many students to spend many years at the University, & its ample libraries, which compensate for the negligence of Professors & tutors, & the numbers of Nobility & people of fortune, who either apply themselves to the study of learning, or procure preferments & Church livings to those, who do. Scotland, with a much less share of these advantages, has risen to eminence in learning, by the rational & liberal discipline of its Colleges, & the opportunities, which they afford for the improvement of the faculties of the mind. Instead of being immured in a College for ten months in the year, the youth of Scotland, spend five, six, or at most seven months in the year in attending College lectures, & in their long vacancies, they have the opportunity of reading the best authors recommended to them by their tutors, & of obtaining a variety of ideas & a stock of knowledge, scarcely conceivable by those, who have been educated in another manner, besides enjoying their liberty & learning to improve their leisure in a rational manner. Besides, in these vacations, they have an opportunity of studying the modern languages,

which, however useful, are ^{not} taught in Universities. This I know by experience, having studied the French, Italian & Spanish languages in the summer vacations. And when the spirit of improvement is excited, & the spirit of superstition is discouraged, those, who have the care of Colleges here, may procure the like advantage for this country. By the charter of this College, the Trustees have vacations entirely in their own power, & may, when they please, lessen the sufferings, & promote the progress of our Students, by putting it in their power to converse with their books, which at present their tasks allow them but little time to look at.

You may yet enlarge your ideas, & improve your taste to a considerable degree by the study of the best authors. Providence now releases you from confinement. Let me exhort you to improve your liberty by the cultivation of your taste, & the exercise of your faculties, & by profiting as much as possible by the helps you have had already. Unfortunately the first College in New England was composed only of a Master & two Fellows, being the form that was suited to the poverty of ^{alter} their circumstances. But though they are considerably, the same unfeigned management has been continued & extended to all Seminaries erected since that time, to the great disengagement of learning, as theutors remained commonly so short a time, that they could never be expert in the practice of teaching, & they had no motives to diligence, being at once poorly paid & defrauded of the merit, that they acquired by their diligence, the whole praise being given to the Master. We have gotten over this absurdity in this College already, &

may we not hope to overcome the other in time. New nations & rational institutions always find a powerful adversary in custom, which is the idol of the mob, & the gospel of the ignorant & superstitious. But truth is great & will prevail at last, so that we will wonder that we did not listen to it sooner.

Now we recommend you to God, & to the word of his grace, who is able to save you, & to keep you from falling, & to present you in the presence of his glory with exceeding joy. Call on him daily & he will hear you; commit your way to him, & ye shall never be moved.

Sanford this 13th day of May A Domini 1707.

Gentlemen,

Carlisle, 7th May 1700.

You have now gone through the usual exercises & course of study, that are required previous to receiving a degree, & are to go out into the world in sundry capacities, & destined to different to different professions as choice & convenience may direct. It will necessarily appear in your future conduct in what manner you have spent your time here, & what improvement you have made of that education, which your parents & friends have procur'd for you.

In any number of Students enjoying the same advantages, unequal progrſe will be made, & unequal attainments & capacities must necessarily be discern'd, as marks of destination for different departments & offices in ſociety. In that beauteous order of things eftablifhed by the great Author of Nature, every kind & degree of Capacity has its proper place & value, & all are uſeful for the benefit of the whole, as the various wants of ſociety call for talents of every kind & degree.

There is one thing, however, in which we earnestly wish that you may be all equal, according to your different capacities, we mean, in Moral & ſocial affections, in which no man can excel another, who is sincere, though by Superior

capacity, he may be able to give more extensive proofs of them.

As this is the ultimate end of education, we have
paid no pains to keep its importance in your view, &
to exhibit it to you in its proper light. The cultivation
of the understanding we have uniformly considered only as
a mean for the improvement of the heart, & the amend-
ment of your conduct.

It has been our earnest desire to excite & improve
your faculties as far as possible, & to introduce you to
the knowledge of your own Nature & the Nature of things,
that you might learn to pursue your own true interest,
& might be convinced that benevolence, justice, truth &
uprightness are the chief & just guides to public &
private happiness.

When we are now to take leave of you, & when you
are to make your way in the world in various lines
of business, we would wish to concentrate all our wishes
for your welfare, & all our former instructions, if it were
possible, into one address, & we would wish it to rest
with its full force on your mind, that you might be
enabled to remember & practise for your own advan-
tage & that of the Public all the good instructions, that

you have received in the course of your education here.

Your minds have been led successively over a very large field, & you have had a pretty extensive opportunity of exercising your faculties & enlarging your ideas. The Roman & Greek languages have been explained to you, not only on account of their elegance, regularity & antiquity, but likewise with a view to excite & exercise your taste & judgment, & to introduce you to the acquaintance of the most cultivated Nations & the most polished ages of the world.

If you have made a proper use of the pains, that have been taken with a view to your advantage, you will have discovered men of a larger size, & sentiments & actions of much greater magnanimity, than can be found in the present dregs of time. You will have conversed with sages & heroes, the inventors of Arts, the founders of states & empires, the wonder of the world, & the friends of mankind. You must have discerned the dignity & beauty of virtue, the horror & ugliness of vice, & been convinced that virtue comprises in it all that can make men great, honorable, wise or happy, all that can strengthen, improve or aggrandize society, & all

that can render man the image of the Deity, who is
the source of life, wisdom, excellence & happiness.

As the circumstance of having best good com-
pany, has an assimilating effect on the manners of
men, & teaches them by imitation & the principle of
Society, to give honor to merit, to show pity to weakness,
to detest & abhor vice, disorder & indecency, & to exercise
justice & benevolence. To all, we hope that you have been
in some degree assimilated to those great personages
to whose acquaintance you have been introduced, & that
you have imbibed something of their spirit & elevated
sentiments.

As the ancients were famed for their policy, & their
due acquaintance with the virtues of society, we hope
you have learned from their examples & lessons the
dignity of Patriotism & public spirit, the meanness of
villainous passions, & the honor & utility of public virtue
& private integrity. The ancients had an high sense of
honor, & a great regard to character & reputation, though
they were very well acquainted even by experience, of the
baseness & ingratitude of mankind, & their propensity

in every age to extol their enemies & destroyers & to persecute their real friends & benefactors.

Amidst the base & ungrateful mob of mankind, we hope you have learned to distinguish a generous few, a disinterested public, who sooner or later will do justice to worthy characters, & cover the vicious with deserved reproach & indignation. And as you know the ingratitude & baseness of men, we hope you will be stimulated to generous & patriotic conduct, not merely in the view of sharing their applause, which is indeed worth nothing, but because such conduct is suitable to the nature & dignity of man, & apt to procure him the approbation of his own conscience, which is more to be desired than the unmeaning applause of ignorant Multitudes, which the most base & mischievous of men often obtain, & because such goodness is an imitation of the Supreme Being, who makes his sun to arise on the evil & on the good, & who sends his rain on the just & on the unjust.

By surveying the fate & history of ancient states & kingdoms, you must have discerned the causes of their rise & fall, & you must have seen that Virtue, industry, truth, uprightness, public spirit & submission to law & order have

been the uniform cause of the aggrandisement of States, & that selfishness, cowardice, ignorance, indolence, intemperance & dishonesty have undermined the greatest empires, ruined nations, that even one glorious, flourishing & irreconcileable, the refuge of the world, ^{the} ~~host~~ of a tyrant.

The Study of the mathematical sciences has led you to consider the nature of quantity, to contemplate in the material world the eternal relations, analogies, connections & dependencies of things. Your minds have been accustomed to abstract reason, & the relations of general ideas. You have been led to discern the nature of intuitive certainty, & of the manner in which secondary truths may be demonstrated from their necessary connexion with axioms & primary truths. In the certain & determined relations of numbers, lines & figures, you have been led to discern a specimen of that nice order & exact proportion in which God has created all things, & which we may trace in all the works of nature, in proportion as we are acquainted with them.

By being acquainted with the properties of lines & figures, which do not vary on account of size or position, you have been led to the knowledge of this great globe, which we inhabit, its position in the solar system,

its motions, divisions, dimensions & laws, & the proportion & relation it has to the other great Bodis of the Universe. You have been instructed in the causes of the succession of seasons, the vicissitudes of day & night, heat & cold, the wonderful works of him, that is perfect in knowledge.

You have, by the instructions & experience of others, made the tour of this great Globe in all directions, & have been led to discover man in all states, from the grossest barbarity to the highest degree of Civilization; you have surveyed the provisions, that Providence has made for his happiness & for the excitement & exercise of his faculties, by means of the conveniences & inconveniences, with which he is every where surrounded, & you must have seen that however differing by various the situations of men are, yet all of them may be happy, if they are wise, & are not wanting to themselves; that virtue always leads to happiness & that vice in every form, & in every situation, leads infallibly to certain & unavoidable misery.

Your thoughts have likewise been elevated in the course of your studies to the greater bodies of the Universe, the magnitude of which startles imagination, & their distance almost defies the powers of calculation. You have been led to conclude, from certain & indubitable principles, that

These are the regions of order, & that they constantly obey the laws of their Creator, that other Suns, infinite in number, enlighten other Planets, few of whom have yet been discovered, that it is probable that all are pregnant with various degrees of life & teeming with creatures of different kinds, who praise their great Creator, & from the ends of their creation in a more perfect manner than the degenerate inhabitants of our diminutive Planet.

If the works of God are thus immense in their extent, & possessed of unknown degrees of perfection, how great & how venerable must he himself be, to whom all these globes are as nothing, & from whose happiness the extinction of them & all their numberless inhabitants could make no diminution, as they are also incapable of adding to it in the least degree!

You have been likewise instructed in the manner of computing time, & bid to discern how the great lights of Heaven foretold signs & for seasons, for days & for years, & in this as well as all the works of God, you have seen the order & exactness that prevails throughout, & that he has created all things in number, weight & measure.

In examining the properties & powers of matter,

you have been led to discern the great laws to which it is subject, & that wonderful power by which its several parts are kept together, the mixture of the four elements in all bodies, the nature of fluid substances, the properties of air, light & fire, & the laws of vision both by refraction & reflexion. In this part of your studies, you have discovered the first principles of the Mechanical Arts, as well as those of Medicine & Chemistry.

You have also been taught to investigate the nature of the human mind, & its principal operations of perception, judgment & reasoning; you have been led to discover the source of simple ideas by perception of material objects, & the manner in which the mind multiplies its ideas by reflexion, comparison, inversion, addition, gradation, negation & abstraction; you have investigated the nature & qualities of propositions, & the different ways in which affirmation & negation may be varied, the theory of Artificial reasoning, & the manner in which propositions may be arranged to form artificial arguments, & truth discovered by artificial & alternate comparison of ideas. In a word, you have been led to discover those laws of nature, according to which the mind exercises its rational powers & in what manner it is af-

futed by truth & falsehood.

You have likewise been led to consider the general & abstract properties of beings, & to discover the first principles of all the Sciences in the doctrine of Metaphysics. You have discovered the origin of abstract ideas, & in what manner we acquire them. You have pursued the relations & external denominations of Being, which are the foundation of those primary truths commonly called Axioms, on which all our speculations, arguments & conclusions in science ultimately rest, & by the help of which alone other truths can be demonstrated. These have led you to discern the necessary existence & inseparable attributes of the Deity, his eternity, immensity, infinity, omniscience, omnipotence, immutability, wisdom, truth, justice, goodness & mercy. You have traced all the perfections of the creatures to their infinite source in the Deity, & discovered the impossibility of the existence of any creature whatever, without the will, power & agency of a Supreme being, on whom all creatures, as such, are necessarily & constantly dependent, & according to their relation to whom they are either happy or miserable. While ignorant men affect to despise metaphysical speculations

as applies & occurs, because they have never entered into them, you may laugh at their ignorance, because you have discerned that this Science is the field of uncertainty, & that the truths discovered by it are all possessed of the highest degree of evidence, & constitute the foundations of all other science. In an age of infidelity & corruption of manners, you may meet with ignorant & corrupt men, who may either pretend to deny the existence of a Deity altogether, or that his nature & attributes are extremely uncertain. You are now in a condition to refute these vain & foolish men by the acquaintance you have acquired with the nature of things, so that you can shew them that of all other truths the existence of a Deity is the most necessary evident, that it is a matter of perception, & not properly of argument, as without it, it is impossible that either we ourselves, or any other creature could exist. You have seen that his physical & moral attributes, which are the foundation of the worship & obedience we owe him, are characterised so deeply in all his works, that they are inseparable from his nature, so that a rational mind cannot even conceive him to exist without them in the highest degree. You have seen

that those, who attribute the origin of any thing to Chance,
talk unconfidently & unintelligibly, & that their words
cannot convey any precise or consistent idea. In pur-
suing the nature & properties of the human mind,
you have been led to discern its dignity & destination
to immortal duration, with as much evidence & cer-
tainty, as we can discern in the frame of inferior
animals, a destination & fitness for the several situa-
tions in which we see them placed, & that a future
state of rewards & punishments is as discernible, as
any of the objects of sense, in the preparations, that
nature has made for it, & its influences & forebod-
ings in the moral frame of mankind. You have seen
that Theology, in its fundamental principles, is a
part of natural science, & capable of the most formal
demonstration, & that even the faith, that is required
of a Christian, on the supposition of God's declaring
his will, is a duty of Natural, no less than revealed
religion, as the infinite veracity of the Deity is
equally deducible from both.

In investigating the principles of Morals for the
direction of the Will, you have been led to discover those

Properties that distinguish man from other Animals, & point out a difference of nature & destination; you have been made to discern in every part of the history of Man, both with regard to the species & the individual, the body & the mind, the vestiges of his original glory, & a capacity of improvement & tendency to perfection, which is the foundation of all virtue & moral worth, & without which his misery would be totally incurable.

You have been led to discover the physical laws of the Human Understanding & Will, in the due union whereof the perfection of moral conduct consists, & from the nature, capacities, situation & prospects of Man, you have seen that he is made to find his happiness in the exercise of benevolent affections, in keeping his due place & order in the Universe, which whenever he endeavours to abandon, pain, disgrace, fear, shame & self condemnation press upon him from all quarters.

From the congeniality of the human mind to truth, & the delight it feels in discovering it, you have been led to perceive the importance of just notions & opinions, & the folly & futility of those, who suppose that all opinions are indifferent, & of equal tendency to produce a right Moral Conduct & the happiness of

Society.

You have likewise been made to discern the error of those, who endeavour to erect the foundation of Moral obligation on single & solitary principles, & that we must combine all those that have been mentioned with this view, in order to make it capable of answering the purposes expected from it.

You have traced the history of Man up to the first natural society, which is that of a family, & discovered the duties of the Head & Members of it, derived from their several situations & interests, & the preservation of the society; & you have seen that all the duties of Civil or adventitious societies are derived from the same principles, & are directed to the same end; that truth, honor & justice are the necessary bonds of human society, without which it cannot exist & be supported, far less flourish, or become respectable.

Virtue is the true dignity as well as the happiness of human Nature, as it comprehends in it all that is grand, becoming, proper & useful to Men both in their single & social capacity, & expones according to the capacity of our Nature the image of the Deity, the source of all perfection. Human society is supported by a multitude of transactions amongst men, in consequence of which they mutually supply each others wants, but if these contracts are not reciprocally observed, all intercourse must cease, & all the

benefits of Society must be immediately forfeited at an end.

The object of Civil government is to maintain the rights of Men, by the application of force to oblige them to fulfill their engagements, & by restraining & punishing those that encroach on the rights of others. You have been taught the nature of true liberty, which is not an impunity of Crimes, or an extinction of truth & justice among men, as is commonly held, but the privilege of possessing all our rights & defenses free from external restraint, & the power of improving our Nature, & pursuing our happiness without hurting others. You have seen that liberty comprehends justice, truth & fidelity to our engagements, which qualities are the ornaments of human nature, as their contraries are the marks of baseness & depravity. Private virtue is the foundation of Public spirit, & all pretensions to the latter without the former are base, absurd & hypocritical.

A boundless liberty is no doubt agreeable to those, who have been long in prison, or who are conscious that they ought to be there; but virtue & benevolence approve of the restraints of law, the power of the Magistrate, & the rights of government & private persons; nay it is a law to itself,

a man of honor, though living in a country without government, will take the same care to speak truth, to do justice, to perform his engagements & to hurt no body, as if he were surrounded by all the restraints of regular & efficient government. The man, who takes advantage of the want of government, to lie, cheat & deceive with impunity, is a knave in grain, who would cheat & injure others, even under a regular government, if he could escape its vigilance or elude its punishments.

We have been the more careful to inculcate on you the practice of truth, faithfulness, justice, a sense of honor & regard to character, because you have the misfortune to live in a country where the science of government is but very little understood, & the practice of it almost totally unknown. By the abuse of liberty & independency since the late revolution, all outward restraints have been taken away from men. You have had Rulers to please you instead of executing justice. The laws have been treated with ridicule, because the Magistrates dare not execute them for fear of losing their places. Men have been left to do just what they please, & the greatest knave has had nothing to fear except from the rivalry of those of his own profession. Men have learned

not to be ashamed even when known to be knaves, liars & cheats
in the most public manner, & no vice can now render a
man infamous, or hinder him from being elected to any
office or dignity in the gift of his Countrymen, nay his
chance for preferment may be even greater than that of the
most virtuous man in the State.

In the midst of this deep corruption & degeneracy of manners, you are to go abroad into the world in different professions, & to be exposed to all the temptations of an infamous & degenerate age. We hope you are yet untainted with the contagion of vicious customs. Let me intreat you to watch over your Moral Conduct, & beware of yielding to the temptations, which you will certainly meet with. You will every day see men pretending to virtue & claiming respect, may perhaps making high professions of patriotism, though destitute of truth, honor & justice, & entirely callous as to all sense of shame. Beware of viewing such objects with indifference, lest you learn to behold them with approbation. Let them be the objects of your Contempt & aversion, & keep at the utmost distance from imitating their conduct. The Man, who does ^{not} heartily hate & despise a knave has already ceased to be an honest man. Let truth govern all your words, & observe the strictest honor & justice in all

your dealings with men, both in great & small matters. All habits increase by degrees. The man, who can allow himself to cheat & lie in small concerns, will soon learn to do the same in greater matters. He that is faithful in little will be faithful also in much, & he that is unfaithful in little will be unfaithful also in much. Above all things, abhor the contemptible arts of trifling excuses of knaves, with which they endeavour to cloak their knavery. Despise their vile hypocrisy, & observe how mean & contemptible they look when their lying is detected, & how by adding lie to lie they plunge deeper into guilt & meanness, while they struggle to avoid the imputation of it. You have been taught the principles of virtue & religion, which are the true dignity & ornament of man. Beware of losing the advantages of your education, or becoming insensible of moral obligation. The eyes of the Lord are in every place, beholding the evil & the good, the evil with abhorrence, & the good with approbation & delight. Amidst that Moral Geography, which you will daily witness, command yourselves to the divine protection, & beware of following a multitude to do evil. While a sense of honor, justice, decency & commercial honesty appear to be extinct in the minds of the most of men, let them always be found in those,

who have received their education in this Seminary. We appeal to yourselves if we have not dealt faithfully with you in inculcating on your tender minds the principles of virtue & religion. We have endeavoured to set them before you in their native beauty, dignity & utility. We have illustrated their excellency by the history & experience of Mankind, & endeavoured to show you, that vice is the ultimate & sole Cause of human misery, & that the man, who deserts from the paths of virtue only lays a snare for his own soul. Compare only the characters of virtuous & vicious men together, & let your own feelings pronounce which of them is worthy of approbation. Consider on the one hand a person of virtue & honor, who loves & reverences his Maker, who respects the dignity of human Nature, & the order of the Universe, who loves Mankind, & wishes to promote their happiness. Such a person will have the most sacred regard to truth, & will make no engagements, which he does not strictly perform. He will avoid the odious imputation of a liar as the deepest disgrace & the greatest misery. He will do to others as he would think it just that they should do to him. He will regard justice & the rights of others, he will obey the laws of God & his Country, & will scorn to do the least

injustice, though it were in his power to do it with impunity & even with impunity. Consider on the other hand a sneaking, sharping, shuffling & shameless knave, who uses words only as snares to entrap the unwary, who has lost all sense of honor, decency & integrity, & when his falsehood is detected, endeavours to cover it with additional falsehood. Such an one will perfume to use the language of virtue to promote the purposes of vice. He will take the sacred names of honor, truth & justice in his dirty & polluted lips, while he meditates the vilest knavery & imposition. He will pay his debts with excuses & when put in mind of his promises will give hints that others ought not to have trusted him. In comparing these two opposite Characters, will not your conscience & moral feelings immediately pronounce, that the first is worthy of esteem, veneration & imitation, & that the last is most base, hateful & abominable.

Consider the influence of virtue on the happiness of Society. Imagine a Nation of virtuous men, & consider how their condition would be influenced by their character. As they would all speak truth, they would have the greatest confidence in each other: as they would

all be just & benevolent, none would encroach on another's right, nor claim any thing that was not his own. Their reciprocal engagements would be performed with fidelity, & none would have reason to complain of each other. All the seeds of division would be excluded, & they would enjoy a kind of Heaven on the earth.

Imagine on the other hand a Nation of Cheats, liars, sharpers & hypocrites, or consisting for the most part of such characters. Then no one could adventure to trust another, so that all transactions will cease, or be carried on with fear, jealousy & perplexity. No man could call any thing his own, if he knew that there were any one that could cheat more successfully than himself. Among such men there could be no friendship or social affection, nor could they join together in promoting their common interest. Estranged, indifferent & hostile to each other, they would feel the greatest mutual aversion to each other, as a knave hates another whom he cannot impose on. They could neither be rich, respectable nor powerful, but must soon turn their arms against each other to obtain by force what was impracticable by fraud. Despised, abhorred & shunned by all nations, as a knot of convicts that had broke prison, they would only be fit for Botany Bay or Rhode Island.

Let it be your care to support the reputation of learning, which is not without its enemies among the ignorant. Let the World see that you despise vice and debasing & degrading to your Nature, as you abhor it as hateful to the Deity, & hurtful to your interest & to the order of the Universe. In making friendships & connections in life, have always the highest regard to virtue & religion. Avoid the infectious Company of sinners, & beware of learning their ways. In discharging the duties of the professions, which you may embrace, endeavour to distinguish yourselves by faithfulness, prudence, justice & honor. Strive to render the loft character of your Country as far as in your power, that American faith may not be the proverb of another century. Neglect not to adorn your minds with knowledge, especially that which belongs to your several professions. Avoid indolence, as the mother of all vice, & sacrifice your faculties on honorable subjects. Beware of contracting debts, which you cannot pay. Regulate your expenses according to your ability, & keep at the greatest distance from dishonesty. So contract debt thoughtlessly, rashly, or with a design

to deceive is base & villainous, & leads to legions of other crimes. Lying, shuffling, deceit & perjury are the natural & common effects of such conduct. The wicked borroweth & payeth not again, but the righteous sheweth mercy & kindness. Beware of laying aside all regard to character. This is the last stage of corruption, & gives no hopes of reformation. When you have lost shame, you have lost every thing, that can restrain you from the extreme of vice. "The man, that bluffs, is not quite a brute," says the poet, intimating that he is one indeed, who does not.

In your behaviour to others let civility & politeness dictate your language & conduct, & if you are sincerely virtuous, the language of those will be the language of your heart. Revere the Deity, & neglect not the duties of religion. Seek the Lord while he may be found, & call upon him while he is nigh. As the practice of Religion & virtue leads upwards to the greatest perfection of which human nature is capable, so the neglect of religion leads downwards to the deepest imaginable corruption & degravation. Some modern infidel philosophers pretend that a Nation

one civilized will never again become barbarous, but
in this they contradict history & experience, though
historians by profession. We all know what has
happened to many parts of Asia & Africa one part
of science. And in our own times we may see men, who
were born in civilized countries, yet by neglect of
religion, ignorance, infidelity, lawless liberty & degra-
dation of character, sink to a degree of barbarity
equal to that of our Indian Neighbours;-- may what
is still more sad, some have sunk to the level of
the beasts of the field, by impiety & contempt of re-
ligion & the Lord's day, & they have claimed kindred
with them by propagation, which by the deserved in-
dignation of the Deity produced before our eyes a mon-
ster, the true image of a barbarian, a brute in
human shape. Beware of the first transgressions
of duty, & never reckon it a light thing to sin a-
gainst God. Remember what you have been taught,
& preserve the dignity of your Nature & education.

We can appeal to yourselves that your several
teachers have dealt faithfully with you, & we hope
you will acknowledge their zeal & diligence. I can
say for myself, & my conscience bears me witness that

I have labored, pray'd & studied earnestly to promote your welfare in circumstances most distressing, discouraging & calamitous. Removed far from my friends & country where I was known & respected & lived independent, groaning under disappointment, vexation, uncertainty & unperformed promises, almost totally forsaken of man, I looked up to my God & pray'd that I might be enabled to do my duty faithfully, in whatever manner men might think proper to behave with regard to theirs. And my daily studies to promote your welfare have been under God my chief resource against Melancholy & despair in a situation so gloomy & uncertain, as to overfit the strongest minds. Amidst all these discouragements I have been persecuted by the lying letters of unknown persons, & vile attempts have been made to deprive me of my good Name, which it is not in the power of all this Continent to rob me of, being already established where much better judges of merit are to be found.

We hope you will consider as an additional argument to virtue, diligence & good behaviour, that you are charged with no small part of the reputation of a Seminary to which you acknowledge obligations which

is an object of pity in many respects. Your improvement, your virtuous & good conduct may do more for its support than many have done, who have been its friends in words. If it appear that you are well educated, that you have learned to fear God, to speak truth, to do justice, to despise villainy, to conduct your selves so as to do honor to your Country, your teachers will share in that honor & others will be desirous of sending their children to a Seminary that can produce bright examples of Moral Conduct & of the virtues of public & private life, which may tend to its support, when all its other resources appear to be shadowy & deceitful.

By an arrangement probably well intended, but unfortunate in the issue many persons of different characters & principles, who live at great distances, were introduced to the management & patronage of this Seminary, but the most part of these have made light of their engagements & proved mere cyphers. Indeed they might as properly call themselves Cardinals of the Roman Church, or Officers of the Ottoman empire, as Trustees of this College, for which they have done nothing. The

election of others in the room of some of them, who have given a specimen of their honesty by resigning without performing their engagements, may be attended with some success. At least we hope that they will not follow the example of their Predece^sors. But your behaviour, attainments & good conduct may greatly aid the few remaining friends of this forlorn In-stitution, to extend its usefulness & continue its support.

Let me intreat you, therefore, by the regard you owe to God & your own souls, & the reverence you owe to your Parents, who certainly intended to do good to you by giving you a liberal education, by compassion for the reputation of your sinking coun-try, by the generous indignation you must feel for her blasted Character, & by your regard to us & this Seminary, which we are persuaded is sincere, that you would do honor to your parents & all that are related to you, by an uniformly decent, just benevolent, upright & religious conduct. You have enjoyed advantages for which some may envy you, & others affect to despise you. Let your conduct declare that you have been well instructed, & that you have not

been instructed in vain. Let your light so shine before
men, that they may see your good works & glorify
your Father, which is in heaven.

Perhaps the time may come when the inhabi-
tants of this Country may have funds enough to dis-
cover that in order to establish a Seminary of this
nature, it is not sufficient to endow it with a
large fund of empty promises, & waste paper, but
that active exertions, real services & honorable &
faithful performance of engagements are also ne-
cessary, unless men could be found fit to teach,
who could live on promises, or who were stupid enough
not to know any difference betwixt justice & injus-
tice. We hope we say that such a time will come,
but we know certainly that it is not yet come.
Whilst we wait & pray for it, be you careful to sup-
port the Society by a good life, & labor to merit a
good name, which is more to be chosen than
great riches.

Gentlemen,

Carlisle, May 13.th 1707.

It is to be expected that your late recess & intermission of your ordinary studies has been of some service to you. Rest qualifies & prepares for labor, & labor renders rest agreeable. A judicious & proper mixture of Application & relaxation constitutes the wisdom as well as the happiness of life. *Quod caro alterna requie durabile non est.*

Hac reparate vires, fessa que membra morat. Ovid.

You have now enjoyed for a little the pleasures of relaxation among your friends & relations, but we hope that you have not at the same time been altogether unmindful of your studies. Several circumstances must have contributed to recall your attention to them. The recollection of your condition & characters as students, the inquiries of your parents & friends, after your progress in knowledge, & the observations they must have made on your behaviour, have no doubt excited your attention, & turned your thoughts to the objects of your studies.

It must have been extremely distressing to your minds if your parents & friends have not discerned any appearance of improvement in your behaviour, in consequence of your application to study. We do not suppose

that you have been accurately examined as to your progress in learning, but undoubtedly your carriage & conduct have been carefully observed. It is expected that youths attending a public Seminary should have acquired a habit of attention, decency & propriety of Conduct, that they should begin to exhibit some proofs of a cultivated understanding, & of a knowledge of the propriety of ordinary duties of life, according to their years. These appearances are commonly considered as the effects of a successful & well conducted education, & the best pledges of their becoming good & useful members of Society.

Such of you as have exhibited the fruits of rational study, & convinced your Parents & friends, that the expense bestowed on your education has not been bestowed in vain, must feel the most sincere satisfaction at this time, & be disposed to prosecute your studies with alacrity, that you may continue to merit & to receive the approbation of your Parents & friends, who sincerely wish for your improvement, & whose happiness you will contribute to increase by progress in knowledge & virtue.

If any of you have been so unhappy as not to have been able to convince your Parents & friends of

having made any improvement in useful knowledge, we would exhort you to a serious review of your conduct, that you may discover the reasons of a judgment unfavorable to your Characters, & to endeavour by a more vigorous application to your studies, & a constant attention to your behaviour, to merit on another occasion, a more favorable opinion of your Characters from those whose favor is of so much consequence to you.

Perhaps it will not be in your power, nor even in that of any human being, to realize & fulfil the fond expectations, that may be formed of your progress in learning. Even persons of good understanding are apt to err, in expecting the wisdom & experience of age from early years, & the fondness of Parents, naturally partial to their offspring, renders them extremely sanguine in their hopes of their improvement, & if they do not find those prognostics of eminence & ability realized in them, which their tenderness bid them to anticipate in their infant years, they are apt to conclude that their education has been neglected, as they have no doubt of their capacity, & think that their Masters ought to oblige them to make due application.

But although you cannot make such progress in

knowledge, as to come up to the expectations of your friends, if you will examine your own conduct carefully, we can persuade you will discover, that you might at least have done much more than you have actually done, & that by a more steady application & wise improvement of your time, you might have reached a much higher degree of knowledge than you can boast of at present.

Reflexion on past errors is one of the most common means of avoiding them in future, & aspiring to greater improvement. The wisest of men are not above the need of this, & it can be no shame to youths to have it observed of them, that they are wiser to day than they were yesterday. If you are truly sorry for past neglect, & sincerely ashamed of having spent your time to no purpose, despair not of further improvement. Let the uneasiness you feel for past neglect or misbehaviour, stimulate you to diligence & activity. Some have risen to eminence by repentment of the contumacy that their ignorance & idleness drew upon them. Every thing surely that can incite you to a diligent application to your studies may be said to be truly useful, & to tend to the happiness of your after life.

Although Wisdom itself affords no infallible receipt for attaining the approbation of the publick, yet progress in knowledge & attention to propriety of behaviour will certainly gain you the favor of all those whose judgment is worth regarding, & will especially recommend you to the favorable opinion of your Parents & Friends, who will not fail to do justice to every appearance of Wisdom & Merit, which they discern in your Conduct.

In most cases, it is not so much the degree or quantity of knowledge, as the manner in which we use & display it, that gains us the character of successful scholars. A few ideas, clearly conceived, regularly digested, & express'd in a ready & intelligible manner, will impress others with a greater idea of our knowledge, than dark & confused expressions & torrents of technical & hard words, which however apt they are to make fools stare, will be little regarded by the intelligent. These induce ^{naturally} will, except that your learning should enable you to make dark things clear, rather than to darken clear matters by words without knowledge.

A pretension to greater knowledge than we possess, or an anxious attempt to conceal our ignorance of any subject, has commonly the effect to discover it more plainly. All hypocrisy is disgraceful, whether it relate to knowledge or virtue, & when discovered, as it commonly is sooner or later, draws contempt on the hypocrite. It is much better

to avoid entirely the mention of things, which we know not, or candidly to own our ignorance, than by affecting to speak of things wherof we have no distinct ideas, to expose ourselves to the scorn of those that know them.

So base even a little knowledge will, is not the talent of every one, but he must have learned little indeed, that has not learned to be humble, & not to value himself too much for the little he knows. As a very small quantity of drink will render a weak head extremely giddy, so a very little knowledge may puff up weak minds with an high conceit of their attainments. If we know any thing to purpose, we will know that there are many things of which we are ignorant. St. Augustine observes, in the jingling style of his age, "Maxima pars eorum qua primum est minima pars eorum qua nescimus." And we are told that Socrates was declared the wisest man by the oracle, because he used to say that he knew only this, that he knew nothing. All the knowledge he supposed appeared to him to be nothing, when he reflected on the infinite number of things, wherof he was totally ignorant.

Vanity & an assuming behaviour in consequence of our learning, is one of those errors, which we will find the world least disposed to pardon. Men never bear to be

despis'd, & will try by all means to humble those whom
they see endeavouring to depreciate others. Modesty is the
most beautiful ornament of Youth, & tends to raise the cha-
racter of those who possess it, more than the most brilliant
acquisitions & accomplishments. The more you humble
yourselves by a decent & respectful behaviour to others, the
more you will be exalted in their opinion & esteem, & the
more you exalt yourselves by foolish boasting & contempo-
nious behaviour to others, the more you will be abased in
their judgment. None are more ready to have less justice
done them for the knowledge they have, than those who
are proud of the little they possess.

The manner in which you behave to one another, will
be another test of the improvement of your minds by study.
A quarrelsome temper, & a propensity to insult & provoke
others, is a sure sign of an ignorant & uncultivated mind, as
well as of a malvolent heart. Trifling only indicates
thoughtlessness & inattention, but a propensity to hostility
& injury betrays a most hateful & abominable dispo-
sition, of which very virtuous Youth ought to be ashamed
of even being suspected. The prevailing habit of the mind
is apt to manifest itself even in small matters. The plea-
sure, which the Emperor Domitian took in killing flies,

proclaimed him a tyrant even in his solitary amusements, & taught the Roman People what they had to expect from such a temper in the exercise of supreme authority.

A disposition to censure & complain of others is another species of ill behaviour, which you ought particularly to avoid, as it not only gives disturbance to others, but tends to draw contempt & hatred upon yourselves. To be incapable of living at peace with others, argues a defect of understanding & discernment, as well as an irritable & unpol'd disposition. Equity, kindness & gentleness of manners are the great ornaments of well-educated Youth. If your minds are in any degree enlightened or enlarged by your studies, you will have learned not to distract your selves or others with trifles, or with matters that do not belong to you. To be able to live peaceably with others on an equal footing, not only contributes to your present peace, but is an indication of wisdom & magnanimity & an earnest of success & reputation in mature life.

There is a meanness in envy, detraction & avaritement, which it will be greatly for your interest to circum & avoid as much as possible. If you reflect only on the torment & uneasiness, which these dispositions give to your own minds, you will scarce need to observe how disagreeable they

are to others, in order to avoid them with the greatest care, & to keep at the greatest distance from them.

Although gravity & profound attention are attainments not ordinarily to be expected from youth, yet there is a degree of recollection & sagacity to which the young of you ought certainly to aspire, & which all of you may attain, when you please, we mean, a habit of attending to what you do or say, & considering at least the objects that are in your view. Stupidity & absence of mind are fatal to improvement. To see distinctly what you see, & to hear exactly what you hear, is necessary to avoid the reproach of dulness, & to enable you to receive what instruction is offered you. It is renouncing your natural propensity to deny attention to what is before you, & to occupy your mind with one thing, whatever it is, whenever it is exposed to your senses & demands immediate notice. For want of this attention you may mumble over your tasks many times, without informing your understanding, or fixing them in your memory. To read them once with attention, is better than repeating them over so often or ever so loud, while your minds are fixed on something else.

A strict regard to truth in every thing can never be too often or too anxiously recommended. Lying is the

resource of conscious guilt, & the vice of base little minds. Nothing is more prejudicial to your character, or more fatal to all your hopes than the habit of paying the thing which is not! When a boy is once noted for a liar, his credit is gone for ever, & he will not be able to obtain belief, even when he tells the truth. It is painful to an ingenuous mind to have one's veracity called in question, but when one is once caught in a falsehood, no regard will be paid to any thing he says afterwards. Young people ought, therefore, to establish their credit by a strict & constant adherence to truth on all occasions, & in all matters whatever, on which they have occasion to speak. It will be to no purpose to allege that you were in jest, or that you meant no harm, if you have deviated from truth. The most habitual & abominable knavery & duplicity of conduct, arises from these lesser indulgences of lying, in which youth are apt to think that they have done no harm, & which they think that they can leave off when they please. It is the nature of all habits to grow by indulgence, & the greatest crimes have often proceeded from indulgences esteemed at first harmless & of little consequence.

But however uneasy you may feel when your

veracity is perhaps unjustly suspected, or called in question, never @ream of confirming it, or minding the matter by swearing, which is an argument at once of ignorance & impiety; of ignorance, because the Swearer knows not, or at least thinks not of the majesty & power of that Divine Being whom he profanely invokes, & impiety in taking God's name in vain, in opposition to his express prohibition, by calling him to witness to a trifles, or to a falsehood.

The persons who can have so little reverence to the Deity, as to take his name in vain, may be justly suspected to be capable of uttering a falsehood, as the same depravity & callousness of soul that leads him to the one, may as naturally & easily influence him to the other. Whence it has been observed that great swarers are likewise ^{commonly} great liars, & those who have been most attentive to human nature have affirmed that in many things & in most cases we may safely believe those that are given to lying, unless they swear to the truth of their assertions, their falsehood being often betrayed by their anxiety to gain credit.

Instead of establishing your credit by accompanying your assertions with oaths, you will find, abstracting

from the impiety of the practice, that your veracity will suffer on this account. Truth, though confident, is calm & modest, but conscious falsehood is full of suspicion, & takes such methods to conceal itself as in many cases most effectually discover it. Truth is great & will prevail. A man of truth & honor needs not be in pain for his character, as the more it is known, the more it will be respected; but falsehood is suspicious, passionate & outrageous. An honest man knows that if you do not believe his word, it will be worse for yourself, but can be of no consequence to him; but a knave is eager & stormy, & claims credit by impudence & noise, while he is conscious that he ought not to be believed.

To obey the commands of your Parents & Masters with cheerfulness & readiness, instead of disputing, reasoning, or endeavouring to evade them, you will find to be both pleasant & profitable to yourselves. Your tender age & immature understanding stand in need of instruction & direction. It is good for you to be subject for a time to those, who will regard your interest more than you are yet capable of doing yourselves. If you have reflected on what has happened to you already, you will remember that the neglect of the advice

of your Parents & Masters has led you into great inconveniences & evils, but that you have never had reason to repent of having obeyed their instructions. You will find difficulties enough even when your understandings are matured & improved, & you are left to your own disposal. Even then you will not be the worse for the instructions of those, who are wiser than yourselves, but at present it is a matter of absolute necessity.

Nothing can effectually preserve you from fearing, lying & all the vices of youth, except a deep & affecting sense of the profane, perfidious & power of the Deity. We hope your Parents have taught you that there is a God, who made them & you & all things; that he loves truth & hates falsehood, that he knows all that we think, speak & do, & that darkness cannot hide us from his knowledge, that he loves those, who speak truth, & that he will punish liars in a manner too awful for us to conceive at present. If you have believed & profited by their instructions, you will fear his displeasure much more than any evil that can happen to you in this life, & you will not, for the sake of concealing your faults, or avoiding present punishment, far less wantonly or to deceive your neighbours, speak

any thing that is not strictly truth. As God hears & care-
fully marks all your words, beware of provoking him
to anger by lying, lest he punish you in a fearful
manner, & make you warnings to other transgres-
sors. If a pimple were to break out on your face,
or a blister on your tongue as often as you tell
a lie, how careful would you be to avoid it? Much
more ought you to watch against it when the Word of
God assures you that every lie shall be cast into the
lake that burneth with fire & brimstone, where there
shall be weeping & gnashing of teeth.

As God is the fountain of all blessings & the
giver of all good, you ought from your most tender age
to pray to him daily, & to ask of him what is need-
ful for your happiness. If your parents would
promise to give you money, or any thing that would
gratify your inclinations, on condition of your asking
it daily of them with due reverence & submission,
you would not surely neglect to ask it, but since
God offers you Wisdom, grace, pardon, peace & hap-
piness of mind, which are more precious than all the
things of this world, you ought certainly to ask them.

as he has commanded, if you would not be wanting to your selves. It is despising all that God has to give, when you will not be at the pains to ask him, but if you are sensible of your own wants, & of God's grace & goodness in offering you all good things in Christ Jesus, you will pray to him daily to bless you, & preserve you, & to make you wise unto salvation.

If you are careful to remember your creator in the days of your Youth, this will restrain you from idles, indecent & provoking words as well as from quarrels & fighting with each other. God is displeased with those things, & will take his own time a way to punish those who are guilty of them, except they repent & amend. Study to bridle your tongues, & to beware of exciting your own passions or those of others by indecent or reproachful words. "What man is he that despiseth life, & loveth many days, that he may see good? & keep thy tongue from evil & thy lips from speaking guile." Innocence, quietness, & gentleness preserve from offensive behaviour, & the hatred & mischief which it occasions to those that are guilty of it. Among boys as well as among men, the equitable, the peaceable & obliging are beloved & esteemed, & the proud, the quarrelsome & provoking are abhorred.

• avoided. To be the occasion of noise, wrath or offence is what all well educated youth will avoid & be ashamed of. Blessed are the peace-makers, for they shall be called the children of God.

Weariness & affluce of mind are great enemies to study as well as to happiness. If while your attention is called to the pursuit of wisdom, you are dreaming of the pleasures of idleness & relaxation, you will neither enjoy the pleasures you think of, nor attain the possession of wisdom, which you profess to be seeking. You will only feel gain without profit, & be guilty of tormenting yourselves without any profit here or hereafter. So endeavour to enjoy the present scene, to perform the present duty & to make the most of our time as it passes, is true wisdom; but much of the unhappiness of early years arises from folly & impatience of our present situation. While your desires grasp at pleasures that are out of your reach, you are not aware that you are enduring pains, that you might easily have avoided, & forfeiting enjoyments which Providence hath placed within your reach. What a pity that while the enjoyments of life are so few we should render them fewer by our own

folly & neglect? To attend to the duty of every time, &
not to distract our attention from present duty by the
thoughts of absent or imagined enjoyment, is true Wis-
dom, & leads to the most genuine & lasting happiness.

Idleness ought above all things to be avoided by
youth. We are made for action, & our minds acquire,
instead of losing, strength by exertion & application.

Idleness is not only an unnatural, but a disagreeable
& painful state of mind. Every temptation succeeds when
the mind is sunk in indolence, & the proverb, which asserts
that when children are doing nothing, they are doing
mischief, is founded in truth & experience. When we
are employed in some exercise suitable to our rational
nature, we are in that state, which God designed for us,
we are accomplishing his Will, & may expect his bless-
ing; but when our active powers are buried in idlo-
nies, existence becomes disagreeable, we find nothing
to attract our attention or engage our affections. Dis-
pleased with ourselves & with every thing around us,
we fall as it were upon the Rack, & experience the tor-
tures of wicked spirits, in feeling not & finding now.
Well chosen labor & exercise is the health of the soul,
but indolence, though no passion itself, extinguishes

every passion eⁿ p^sur to action, & leaves the soul a prey
to the most mortifying reflexions & dismal imagi-
nations, to the temptations of vice, & the sense of the
misery it occasions.

As action is the natural & proper state of man,
you will find it more agreeable than all the a-
musements you can substitute in place of it. To
endeavour to combine application & amusement, or to
think of your diversions in the time of business, is
a pure way to lose the pleasure of both. In attending
to your business you will find your minds most
agreeably occupied, & the time of amusement can only
be agreeable when your attention is not occupied by
necessary busines. Every thing is beautiful & plea-
sant in its proper time & place, but out of these can
yield no satisfaction whatever.

In your diversions you ought not to think your-
selfes at liberty to do every thing, that striketh your
fancy, or that may be suggested to you by those, who
think as little as you do yourselves. Your amusements
ought to be worthy of your nature, & to represent the
laudable & excellent parts of real life, & the manner
in which you conduct yourselves in them, will exhibit

your real characters, & is of more importance than you perhaps imagine.

Activity, ingenuity, emulation & ambition may be discovered in amusement, as well as in real life. Justice, truth, magnanimity & fidelity may be the virtues of boys at their play, as well as of men engaged in the most important affairs of life, & the habit of thieft which is displayed & formed in your diversions, will probably continue during the rest of your lives.

On the contrary, Indolence, inattention, falsehood, revenge, injustice & meanness may be discerned at play as well as in business, & boys carry these habits into real life, which they have exhibited & contracted in the course of their youthful amusements.

Broud & litigious spirits are likewise discovered in amusements, & perhaps that man will never be a good neighbour or a good citizen, who when a boy shows himself quarrelsome & unreasonable in his amusements. At least it is a change rarely to be expected that the habits, which have been cherished in childhood, should be perfectly laid aside, & contrary ones assumed in mature age.

(Deceit & low cunning are qualities which you ought

to avoid with the greatest care, & they too are oft de-
vored in amusements as well as in business. As men
are but children of a larger growth, so children are
men of little experience & imperfect attainments.
Those friendships that are formed from similarity of
character in early life, generally derive their begin-
ning from a community of taste in diversion, or
such a conduct in play as would be laudable in real
life. As dissimulation is more rare in tender age, &
even children are less under restraint at play than
at other times; that season affords, perhaps the fittest
opportunity of discovering the real characters of men.

In the adorned & studied page of historians they
often present us with what they call the character
of persons whom they never saw, with whom they have
never lived, & with whose dispositions & motives of
action they are utterly unacquainted. These cha-
racters they collect in the best manner they can
from such of their public actions as have come to
their knowledge, the most part of which perhaps
have been the effect of constraint, necessity, insti-
tution or dissimulation. From such descriptions we
can ordinarily gather what they wished to be thought.

or were desirous of appearing in the eye of the world,
rather than what they really were.

But if a Biographer, who is not ambitious
of historic fame, & who despairs not to mention small
matters, can find means to tell us in what man-
ner any man conducted himself in early life, what
were his favorite amusements, & in what manner
he behaved in them, we would be able to pronounce
a clearer judgment of the prevailing habits of his
mind, than from all those pompous pages of historic
painting, erroneously called Characters. The general
assertions in these are only to be depended on when they
are drawn from such sources as we have mentioned,
& not from public life, in which the greatest part
of Men's actions are theatrical, & contrived merely
for show & imposition.

Justice is the queen & chief of Virtues; & this may
be exhibited & practised at play as well as in real
life. A boy, who is an unfair Play fellow, has little
appearance of becoming an honest man. On the con-
trary, the habits of injustice, which he has indulged
in his diversions, will follow him into real life, &
those, who have known his character at school, will

be afraid to trust him when a man grown & capable of more important deceipts. The boy, who regards truth & justice in his amusements, who never contends against matter of fact, nor pretends to win when he has really lost, exhibits an example of uprightness & magnanimity worthy of the envy & imitation of mature years, & there is the highest probability of his being a worthy & honest man, who has kept at the greatest distance from falsehood & injustice when a child. He that is faithful in a little is faithful also in much, & he that is unfaithful in a little will also be unfaithful in much.

We would most earnestly warn you against one thing, which is sometimes confounded as a great accomplishment among young men, we mean, Fidelity & Concealment. This is the virtue of Thieves, Free-Masons & Politicians, & is rarely accompanied with uprightness & integrity. Nothing needs so much to be concealed as villainy & meanness, & something of this may be ordinarily suspected, when Secrecy is thought necessary in early life. Young men ought to suspect that there is something

baf c disgraceful in what he is desir'd to keep a secret from his parents, friends or neighbours, even in the opinion of the proposer, otherwise he would not desire that it should be concealed. Boys that consult their reputation & integrity ought to make it a rule to have nothing to do with the proposers of secrecy & concealment. In this manner all private crimes are conducted & many vicious habits grow to considerable strength before they are discovered. Solomon, among the first advice he gives his son, cautions him especially not to become a highwayman, not from any notion of the alliance between the profession of a highwayman & that of a King, though they have often been very closely allied, but solely from a view to caution him against entering into secret Cabals, whose designs, even in their own opinion, are too baf to bear the light. There is no crime in which a young man may not be easily engaged, when he is only prevailed on to consider the faculty of secrecy as an accomplishment. The Duke of Maine, a prince of the royal blood of France, though bred at Court, yet in a treatise which he published when he was seven years of age, confesses that though we ought not to betray the secrets of others, yet it is but

ter to avoid being entrusted with them, & that we may reveal our own secrets, though not those of others. Indeed the world is so bad, that men cannot afford to reveal all their thoughts, but must keep some of them secret; yet honest men have always invariably the fewest secrets, & knaves always the greatest number. ^{of} The love of money is improper for Youth, as being the school of knavery, lying & duplicity.

To conclude, if you would be as happy as possible in Youth, & as wise & reputable as possible in riper age, take care to do nothing just now, which you would be ashamed of afterwards. Let your thoughts & undertakings be such as will safely bear the light. Abhor idleness, knavery & duplicity, & cherish justice, magnanimity & charity. If you do not love your neighbours you can never be happy in yourselves. Beware of Pride by which contention cometh, & be content to give others their due, & to seek no more than your own. Hear the conclusion of the whole Matter. Fear God, & keep his commandments, for this is the whole duty of Man.

Gentlemen,

October 1707.

After a short interval of vacation, we are now called to resume our usual studies. If you have made a good use of your recess, you will return to your College exercises with new vigor. The interchanges of labor & rest serve to diversify life & to render it more agreeable.

If you have spent part of the time of vacation in reviewing your former studies, or in reading good Authors, you will embrace the present opportunity with eagerness, but if you have kept bad company, or listened to ~~unprofitable~~ advice, the return to your studies will seem a grievous punishment, in which case, little hope of profit can be entertained.

Some of you have no doubt met with fools, old or young, who have endeavored to discourage you from your studies, & gravely told you that no money is to be made by the study of dead languages. If making money be the chief object of a young man, it is not probable that he will be successful in learning, or that he will adorn any profession in which he may be engaged. The Arts & Opportunities of acquiring wealth must vary according to the state & circumstances of every society, & in a new country they must be subject to more frequent fluctuations. It is rash, however, to say that Letters even in a new Country will not

be gainful to the possessor. If we consider the dignity & true interest of human Nature, learning must always be gainful, & if we reflect on the present circumstances of this country, it is probable that it may be soon be a ready way to lucrative & honorable offices.

One of the Gracian generals being asked why he had married his Daughter to a man without money, replied that he had much rather give her to a man without money, than to money without a man, intimating that Riches without talents & education cannot make a Man, & that money without wisdom & virtue to employ it properly, is no object to a man of spirit & discernment.

What is the rich miser, with all his stores, without learning, virtue & dignity of mind? He may be called a mere money-bag, or iron-chest, in which wealth is secured for the use of his heirs, but he is of no significance to his own age, for all his money, not being left with the Art or Skill to use it with propriety.

On the other hand the ignorant spendthrift is but for a short time distinguished, even as a man of Money. For want of frugality & consideration, & conceiving dignity to consist in profusion, he has barely the credit of parting readily with what he is conscious that he cannot enjoy

with dignity, or up with wisdom.

Wealth, like liberty, requires wisdom to use it with propriety, & without it proves a curse, instead of a blessing. Youth affords a proper season for acquiring Wisdom & virtue, which cannot afterwards be so easily acquired. Mature life affords many opportunities of acquiring wealth, but when youth passes in ignorance & neglect, or in the greedy meditation of Money, for little money can be acquired in that period, it is not to be expected that so favorable opportunities will occur for acquiring Wisdom & virtue, as those that have been foolishly lost.

We have already had a large trial of illiterate & unexperienced governors & legislators, & the great & manifold difficulties into which their folly has plunged us, if properly considered may excite the people to be more desirous of men of letters & knowledge in the offices of government. Extremes often succeed one another, & if the fondness of the people for learning prove as strong as their antipathy has been hitherto, young men of parts & cultivated understanding will have the fairest hopes of being elected into offices of government.

Besides, as a federal government is proposed, & may probably take place, letters & knowledge will be

undoubtedly necessary in those, who are to share its Dignities, which will open a higher object for the ambition of youth than they have had hitherto. The offices of Legislation & Execution on a particular state are indeed in themselves honorable, but they have been shared of late by so many weak men & fools, that a person of honor & virtue can scarcely think them worthy of his ambition.

To have a share in conducting the Councils, or promoting the happiness of a large, united & rising empire, is surely an object capable of exciting the ambition of all who have any, & such an object the federal government holds up to every young man without distinction, who by learning & experience shall qualify himself for it.

The Equestrian & Senatorial Dignities among the Romans required a certain portion of wealth, in order to be capable of ~~holding~~ ^{filling} them, but the plan of federal government now proposed requires capacity & reputation only in those, who are to be chosen into the offices of government; — a circumstance which ought to incline all the poorer citizens to wish for its introduction.

But if learning is not an efficacious means of

getting money, it would seem that the neglect or want of it is not an infallible method of acquiring it. The general complaint of the scarcity of money is rather an argument that not even the greatest ignorance is able at all times to make any considerable acquisition of that kind.

We have said thus much concerning money, only because it is a popular & frequent objection against letters that they do not tend immediately to the acquisition of it. It were easy to show, if time allowed, that the possession of learning in many cases may lead to the acquisition of wealth, in so far as it can be an object to a rational man, & that the greatest wealth without knowledge is tasteless or pernicious to the possessor. We might likewise show that learning a virtue may lead a man, in a free country especially, to stations of the greatest dignity, wealth & usefulness, by the favor of his countrymen & fellow citizens.

If men were made only for the purpose of getting wealth, it might seem vicious or execrable at least, to neglect learning, but as the happiness of a rational nature depends principally on the talents & state of the mind, knowledge will be found to be a valuable acquisition in

itself, & capable either of making us happy without the possession of riches, or enabling us to use them with dignity & prosperity.

We have often recommended to you the careful study of the classic Authors as an useful exercise of your faculties, & an introduction to the study of philosophy & science. The wisdom of many centuries has not been able to discover a better preparation for them than this, & those, who have begun to relish Science without the study of languages, have found themselves obliged, at an inconvenient time, & at a more advanced period of life, to apply themselves, with disadvantage to the study of languages, to endeavour at least to put themselves on a level with others, who had begun with the study of languages in youth.

It may be objected, perhaps, that the Greeks & Romans had no dead languages to study, their languages being respectively their mother tongues; but to this it may be replied, that the Greeks, who despised all the rest of mankind as Barbarians, were obliged to apply themselves for a length of years, before they could make any progress in the study of philosophy; & the Romans, to whom the Greek was the learned language, according to the testimony of Cicero & Quintilian, applied them-

fers to the study of it, even before they fully understood their Mother Tongue.

It is readily owned that the mere knowledge of Words without that of Men & Things, can be of little service to the human mind, but this is not what is to be understood by the study of the ancient languages & classic authors. To learn to call the same thing by two or three different names, is barely an exercise of memory; & to know the different phraseology or mode of expression of different nations, is only the acquisition of critical & minute literary history. But as the ancient languages contain the thoughts of men of the greatest abilities on the most important subjects, & are next to the sacred Writings, the most valuable treasures of ancient wisdom & history, they become valuable as an authentic history of the human mind, & of its application to the most important studies & arts in life, in very different ages & places of the World, & are therefore most desirable as well as useful to all who would wish to be acquainted with the nature & affairs of Men.

To despise the acquisition of others, & to think that we can discover every thing for ourselves, is a vanity of mind little different from distraction; but if we are

convinced that we cannot discover every thing for our selves, the
best way must be to avail ourselves as much as possible, of
what has been already discovered by others, & for this end to
learn the language, & endeavour to enter into the mode of
thinking of those, who have been most eminent for know-
ledge among men. None of those, who are acquainted
with the ancients will pretend that the moderns can
be put in the least competition with them, as those of the
moderns, who have had the greatest merit, & have approach-
ed nearest to the ancients, are those who hold them in
the greatest admiration, & frankly own the highest
obligations to them.

The circumstances in which they were placed,
& the scenes that operated on their minds, & contributed
to make them what they were, are such as preceding
times cannot equal. Had they enjoyed the advantage
of the labor of former ages, they would not despise them,
& consequently would not have needed to exert those
amazing talents, which have so justly procured them the
veneration of preceding ages. Situated in the dawn
of Science, they intend on the pursuit of it with that
avidity with which men penetrate into an unknown
region neglects with various riches, & their success

in their application was such as excites surprize in all who consider their actual situation.

The knowledge of the Ancients to be acquired by translations, compared with that which is to be attained by reading them in their own tongue, is like the knowledge we gain of a man by seeing his picture, compared with that which we acquire by conversing with him in person. The picture may be pretty artfully done, & apparently expressive, so as to attract the admiration of mere gazers, who would be thought to have taste, but even the likeness of it can be known only to those who are acquainted with the original.

Some men have so much vanity & affectation as to despise the acquisitions of former ages, & to pretend to apply their unexercised & unassisted faculties in what they call the Search of Truth, but in reality is an endeavour to avoid it, as they refuse to survey the many truths which have been already successfully discovered, & chuse rather to wander in darkness & error, than to accept the assistance of the best & ablest guides. That such men should be enemies to Better, is not surprizing; but when it is considered that they are the children of Sloth, ignorance, & libertinism, it is to be hoped, that few will

follow their example. They wish for darkness to cover their vices, & endeavour to doubt of the principles of Religion & Morals, to avoid the reproaches of their conscience for disregarding both.

Nothing is more hurtful to Youth than indolence, & prejudices with regard to the nature of learning. Some come to the Seminaries of learning under the influence of prejudiced, & with certain foolish plans in their heads, which they have either devised themselves, or received from some other persons equally ill instructed, & haughtily require the Masters to put these plans in execution. Before acquiring learning, they pretend to judge of its nature, & come to College to teach, instead of being taught. So such persons we would recommend a little Modesty & consideration, & that they would reflect a little on the absurdity of pretending to judge of any thing before they are acquainted with it. Your Masters, if they are equal to the task they have undertaken, which we hope is the case here, are the properest persons to give you instruction, & to direct & determine what Class you ought to join, & what studies you ought to prosecute, after a candid examination of your abilities & acquisitions. We have

no interest surely in depreciating your talents, or keeping you back in the course of your Studies. On the contrary, if we were able to communicate to you all the stores of learning, in a little time, we would gladly do it, as our success would be of the greatest consequence to a new Seminary; but as the thing is impossible, we must be excused for promising no more than can be actually accomplished in the time you have to spare for study.

To promise wonders & impossibilities may perhaps be agreeable to the Romantic imaginations of some men, who love to dream & to be deceived; but it is unkind as well as unfair in Teachers to promise what cannot be accomplished by the utmost exertion of the human faculties. What can be done for your emolument & improvement, shall be faithfully done, & more than this will not be required or expected by rational men.

We can never too often or too earnestly recommend private study & application, as well as careful meditation on what you have learned. The exercise excitement of its faculties is the riches of the human Mind. Our memories cannot hold all the history of the World, or retain at once all the useful things about which

we have been employed; but taking notes of our acquisitions may prevent us from losing them, & the exercise of our faculties is a habit which once gained, will not forsake us, unless through our indulgence of indolence & vice.

The ready & proper exercise of our faculties is a sort of anticipated experience, & proves to constitute & perfect the talent of observation, which is of so vast use to us in the study of learning & life. The faculties of the human mind, though the gift of nature, exist only potentially, as the Man does in the Child, or the statue in the block out of which it is framed, but time labor & art are requisite to bring them into actual existence. Practice exercises are specially necessary; we learn to walk, to sing, or to play on an instrument, only by frequent endeavours, long practice & timeous assistance, & the qualities of the mind must necessarily be developed in a similar manner.

Suspecting that the faculty of thinking, imagination, perception, reasoning, taste & the like are actually existent in the minds of all Men, yet how shall these be excited, or the different degrees of each of them in different minds be discovered, except by exercise & application? Accordingly we find that those who have

thought most, are most expert in the faculty of thinking, that those who have reasoned most, are the most expert reasoners, that those who have read most, are the ablest readers, & the best judges of literary compositions, that those who have cultivated their taste most by considering proper models, have the most correct taste, & that those who have most exercised their memories, possess that faculty to a greater extent than others.

Now as Children are possessed of all these faculties, it is the business of education to strengthen & perfect them by presenting the proper objects, & affording helps & directions for that purpose. The first steps of beginners in every Art must be rude & imperfect, but by discovering our faults we learn to avoid them, & by exercising our faculties we learn to improve them, to the highest degree of which they are capable.

It is not possible indeed to give the young & raw student an adequate idea of the dignity importance & usefulness of science, but if he hopes to be able to judge of it one day, he must have confidence in his Master & approach the heights of Science by those steps, & in that way in which it has been found practicable to reach them. Oportet differentem credere. A man would surely be ill qualified

for instructing others in learning, if he did not know a great deal more of the matter, than those, who offer themselves to his instruction.

But as in the order of human things no profit of any kind is to be acquired without labor, so the acquisition of learning must be the result of the personal application & painful exertion of the student. We say the personal application, because some appear willing to throw all the labor on the Master, referring to themselves only the profit & pleasure of the acquisition; but the nature of human things does not admit of the fulfilment of such expectations. Men might as reasonably expect to be taught in their sleep, as to learn without their own exertions, & while their minds are as inactive as the body is in sleep. The Master cannot be blamed for want of success, when the scholar refuses labor & application.

We cannot possibly think or study for other people, or communicate to them the principles of Science against their will, any more than we can communicate them to them without their knowledge. When Men have slept the sleep of death, they will immediately be

possessed of a great deal of knowledge, which they had not formerly, but it will be too late to profit by it: If we would be possessed of knowledge for minding our present & eternal concerns, we must acquire it just now, & in those methods by which it is attainable. The minds of youth are flexible, & easily susceptible of impressions, & when not inveterated by indolence are capable of great exertions. Their faculties are lively & restless, & ready to be directed to proper objects. If there is a native force of mind, it will need little excitement, & only require a just direction. The vigor of the mind, if not employed, in the pursuit of knowledge a virtue, will waste itself in trifles, & be abused to the purposes of vice. Those who have little activity of mind, can be but of small use in life, & will never distinguish themselves in the world. They may be peaceable & innocent members of society, but will neither be objects of public esteem.

Those who think that the time is lost which is spent in the study of the classic authors, do not consider that they cannot be better employed at that age. The exercise of our faculties is an art, & must be learned as well as others. Young minds cannot immediately enter into

the study of Abstract Science, or explore the hidden Nature of things, but must be trained to it by previous preparation. Grammar is an Art, which requires application, attention, judgment, memory & taste; & the exercise of these faculties in the study of it is one of the chief acquisitions of youth. To analyze the nature of speech, to reduce it to rule & system, & to discover its analogy to the Nature of things; to investigate the relations, combinations & dependences of Words & ideas, to discover the connexion betwixt words & thoughts, & to judge of the propriety, order & justness of them, are exercises that awaken the faculties of youth, & afford them an opportunity of displaying & exercising all the talents they possess. Qualities of perception, exactness of attention, accuracy of judgment, & a sense of propriety, grandeur & beauty; in a word all the faculties that youth are possessed of will be discovered to advantage in the study of ancient languages & authors.

But as Moral qualities are justly in the highest esteem with all wise men, the study of the ancient

language will be found proper to excite & cultivate all the good qualities of the heart, as well as those of the Understanding. Where can we find the maxims of reason & good sense, the beauty of virtue & the deformity of vice so distinctly & accurately described as in the Classic Authors. Magnanimity, generosity, kindness, friendship, patriotism & piety are nowhere so well delineated, except in the sacred writings. The greatest characters are exhibited for our imitation, the strongest images & most nervous language are employed to awaken our attention. We are admitted to converse with Heroes, & may become such by imitation, if we are not wanting to ourselves. The admiration of what is great & praise-worthy is the first dawn of virtue, & if properly improved, will lead to the love & imitation of it.

It is true that ⁱⁿ the Classic Authors one may likewise meet with the workings & expressions of unlawful passions, dressed in smooth phrase, & full of dangerous attraction. But it is not thin alone that we may find such sentiments & descriptions. The World is a school of wrong, & the most guarded &

private education will not save youth from being exposed
to temptations, & to having their imaginations polluted
by improper objects, images & descriptions. The Mo-
derns in this respect have fairly outdone the Ancients,
& the common Romances & works of sentiment, so gene-
rally in fashion, & to be found in every house, are much
more dangerous to the virtue of Youth by lasciviousness
of language, & mischievous amplification on forbidden
objects, than all the works of the Ancients that have
descended to our times. Besides, a discreet Master will
pass over certain passages, or convey the antidote with
the poison, & warn Youth against the temptations to
which they are exposed.

It is not to be expected that young men should
delight in meditating on the value of money, or in
calculating interest upon interest, or contriving how
to provide for themselves & their future families. Ideas
of this kind are unnatural in youth, & when they are
found, exhibit unfavorable propensities. But in the Classics
they will become acquainted with men remarkable for
every kind of virtue, & discern frugality, industry & con-
tentment in great Characters, connected with magni-
mimity, bravery, patriotism, & generosity; qualities that

most naturally excite the admiration of Youth.

We have unwillingly laid thus much on the excellency & usefulness of Classical learning, merely on account of the prejudices against it, which prevail in so many parts of this ^{new} country. These prejudices, in people of advanced years, generally proceed from ignorance, but in Youth are the effect of indolence, cowardice & inactivity of mind. The character of Youth is boldness & enterprise, & it looks exceedingly ill in a young man to be afraid of entering on any study for fear of the labor & application that are necessary to succeed in it. The youth, who has not resolution to master the Classics, will never be an expert Mathematician, nor a successful inquirer into the nature of things. The same sluggishness of understanding, the same sleepiness of soul & aversion to labor, which keeps him ignorant of languages, will render him equally ignorant & unsuccessful in every branch of science.

The careful improvement of time can never be too anxiously recommended to Youth. To rise early & to sit up late are the marks of anxiety,

yeal e desire of success: Nothing truly great & valuable is to be got without pains, & knowledge, which is the riches of Youth, will confirm all the labor we can take in the pursuit of it.

"*Vos exemplaria Graeca*

"*Nocturnâ veritate manu, veritate diurnâ.* Hor.

As the attainment of virtue is the ultimate object of knowledge, Youth ought to be careful to exhibit in their life & manners a specimen of what they have learned. Knowledge, good manners, orderly & peaceable behaviour are the marks of an erect & elevated mind. The practice of truth, justice, friend-ship & kindness, & the avoiding every thing that is base & shameful, are as necessary to you as progress in your studies, or the exercise of your facul-ties.

If the mind is kept always awake, & applied to some useful study, great progress may be made in a little time, but listlessness, languor & inactivity consume the time, as well as they retard the progress & destroy the happiness of Youth. So the student who applies to his business, time passes swiftly

c unperceived, but existence is a load to the indolent
c inattentive, who have no object to occupy their thoughts
agreeably or usefully.

If you do not conceive a high idea of the im-
portance c dignity of knowledge, we despair of your
ever making great progress in the pursuit of it.
Youth naturally aim at what they conceive to be
great c honorable, c if knowledge be not considered
in this view by them, it is irrational to suppose,
that they will take much trouble in the acquisition
of it.

The industry c cultivation, as well as the policy,
c government of a new country, require great ex-
ertions of the human faculties. Knowledge is equal-
ly necessary to every man, c when attained, will
be equally profitable to him, whatever be his condi-
tion or employment in life. It may be said that we
have need of husbandmen, tradesmen c manufacturers,
rather than men of taste, poets, philosophers c po-
liticians. It is true that we need more of the
first than of the last classes, but knowledge is
necessary to all of them alike. If we observe the

state of things in those countries that have reached
the highest degree of improvement, we will find
that it has been owing to the cultivation of the
human faculties, & the application of knowledge &
philosophy to the ordinary business & useful Arts.
of life. Art has abridged & assisted labor, & the joint
efforts of science & industry have produced the most
surprising & beneficial effects. The husbandman,
the tradesman & manufacturer have cultivated their
faculties with equal advantage, & their success in
conjunction with the liberal Arts produces the
greatest political happiness.

But above all things Religion & Morality
derive the highest benefit from the improvement
of the human faculties, & without them the great-
est political happiness can barely enable us to
pass a very short time agreeably. They relate to
our eternal concerns, as well as produce the most
beneficial consequences in the present life. Law,
which is the guardian of liberty, property & all the
enjoyments of life, is the fruit of ^{experience} Study, Meditati-
on & acquaintance with the Nature, history &

interests of men. When we are a little awakened from the dream of Admiration of our present Constitution, we will probably find that our liberty is but ill secured at home, & that we have been more solicitous to have our laws of our own making, than to have them well made. We have adopted in the lump the legal system of an old Country, which boasts of having the most voluminous & perplexed laws in the whole World, & where law has arisen from Custom & Precedent rather than from reason & common sense. What benefits we have derived from this choice, our present condition abundantly testifies, by the great uncertainty of Rights & multiplicity of suits, which prevail amongst us.

Religion is the only sure road to present or future happiness; but this requires knowledge, consideration & application of mind. Indolence, dissipation & the reign of the passions, disorder & undermine human society, as well as expose mankind to the punishments of Divine Justice in another world. Neither the natural distinctions of Right & Wrong, nor the knowledge of that revelation, which has been given us from heaven, can be

acquired without careful study & the cultivation of our faculties. To discern the order, & trace the origin of the Universe, to behold all things as the effects of one first cause, is the privilege only of those who have studied & meditated with care on the nature of things, with all the assistance they could derive from improved faculties, & the collections of ancient wisdom. The ignorant, the thoughtless & the vicious are not sensible that there is a God in the world, & live as if no such Being did actually exist. Without knowledge, without hope, & without God in the World, they live at random, the victims of their passions, & at last drop unprepared into an awful eternity, which they have never thought of, & into the avenging hands of a just & holy God whom it has been the business of their lives to affront & disobey.

The life of man is a life of faith. The just shall live by faith. Truth is the light of the soul, which proceeds from heaven & leads to it. By discovering the truth of things, the order of the Universe, & the dependence of all things on God, we learn our true interest, which is to know, believe, love & serve him,

whose Will must necessarily prevail, & whose power & wisdom controul Universal Nature. While an ignorant & wicked man lives as if there were no hereafter, the good man, who seeks & loves the Truth, adjusts his conduct to it, & seeks above all things the friendship & protection of that Being whose favor is better than life & whose displeasure is more to be dreaded than death in its horrid form.

To be ignorant of the truth of things, or to despise & disregard it when offered to us, is to extinguish Reason, & to live the life of Brutus. The knowledge of things as they are, is the riches of the Mind, & enables it to follow its true & lasting interests. The greatest pleasures of which our Nature is capable, are of the intellectual & moral kind, & require knowledge & the exercise of our faculties. The Nature & history of man, the perfections & attributes of God manifested in the frame of the Universe & the volume of Revelation, the unspeakable rewards of Piety & the beauty & harmony of the works of God afford such unexhaustible sources of pleasure, as cannot be equalled by all the possessions of the World, though they were

destined to the gratification of a single person.

Though you are destined to very different professions, occupations & pursuits in life, yet if you mean to be useful, if you wish to be good men & good Citizens, in a word, if you wish to be happy in any station or profession whatever, knowledge is equally necessary & desirable to you. To know yourselves, & him who made you, to know your actual situation, wants, duties, dangers & advantages, must be necessary to enable you to pursue your true interest, & to attain as much happiness as your Nature is capable of. God has given you the means of knowledge, & if you are not wanting to yourselves, you may attain that immense happiness to which it points the way.

God has testified the value of knowledge by appointing one day in seven, for thought, Meditation & religious employment, for which purpose alone he has enjoined a cessation from the ordinary labors of life. Those who spend the Lord's day in idleness, trifling & animal gratifications, contradict the divine Will, & keep the Sabbath of the Ox & of the Ass. It is that

we might remember God, & his works of Creation & Re-
demption, that we might meditate on his love, praise him
for his goodness, learn his Will, & conform ourselves to
it. That God has commanded us to rest from our
ordinary employments. A mere cessation from labor
may be a good political institution, & contribute to the
preservation of beasts of burden, but the rational im-
provement & proper use of the Sabbath is Religious Wor-
ship, converse & meditation, which feed the mind, &
strengthen it for the duties & trials of life, as well as
afford it the most rational pleasure, joy & hope. It
is expected, therefore, that those who are professedly
engaged in the pursuit of knowledge will be strict
observers of the Lord's day, & not neglect that oppor-
tunity, which God has blessed & appointed for the
exercise of his Worship, & the public profession of
our obligations to his Bounty. It is a good thing
to give thanks unto the Lord, & to sing praises to
the Name of the most High God. And those, who
thus employ the Sabbath, are the most wise &
rational, as well as the most grateful, respectable

• happy persons in the World. To spend the Sabbath in idleness & vice, & to despise the publick ordinances of Religion, is to be ignorant of our duty & enemies to our happiness. An account of the employments, which men prefer to the publick & private Worship of God on the Sabbath, would be the greatest & most severe Satire on human nature that ever was written, & would shew what mean, chiddish & vicious amusements wicked men prefer to their greatest pleasure, dignity & happiness.

If knowledge be an excellent thing, as it certainly is, it ought to be sought with eagerness, diligence & application. If thou seekest her as silver, & parchest for her as for hid treasures. Not even the care of the Miser to gain money by all possible means, ought to be greater than that of young men in the pursuit of useful knowledge, which may be of the greatest advantage here & hereafter. We live indeed in a Republick, where there are no different ranks of men established by law & custom, but this very equality is favorable to natural distinctions, & opens the way to those of an external kind. Where there are no distinctions of birth,

all citizens are deemed equal, their industry, knowledge &
virtue may lead to esteem, gain e honor. It ought to be
your study, by reading & meditation, & the careful exercise
of your faculties, to pursue useful knowledge, & to be
assured that the attainment of it is the true way
to honor & happiness. A son that causeth shame
by his foolishness is a heavy affliction to his parents
& friends. We shall endeavour to give you all the af-
fistance in our power for the attainment of knowledge,
& the direction of your Conduct, & conclude by praying
the father of lights to give you that wisdom, that may
guide you into all truth, & make you useful members
of society here, & heirs of eternal life in the world,
which is to come.

Gentlemen,

Carlisle. June 19.th 1700.

The time of Youth, in which we enlarge our ideas by study, is certainly the most pleasant part of life, if it is properly improved; but to this funder conditions are requisite, which are often neglected by the greater part of Youth, which we shall endeavour briefly to suggest to you, that you may prosecute your studies with as much pleasure & profit as possible.

The first & not the least important of these is an eager curiosity or active desire of knowledge. When the faculties are fresh & newly excited, this is apt to be felt in the highest degree, & if it is kept up & properly directed, the acquisition of knowledge become the gratification of a passion, & proceeds easily, & without painful sensations. Where it is wanting, or defective in vigor, the teacher labors in vain, & the pupil feels only the pain of acquiring knowledge, without any pleasure or advantage. Original dulness is perhaps incurable, but it is not so common as some imagine. The minds of the most part of Youth, if excited by proper objects, will ordinarily admit of a tolerable degree of this desire, which will lead to a progress proportionally moderate,

thought of great use to the professor.

A sense of the dignity & usefulness of learning is likewise of the highest consequence to Youth. A taste for the Grand, the Wonderful & Magnificent is a part of our Nature, & when this appears in Youth, & is directed towards Knowledge as its object, it often produces the most salutary effects. It is impossible that we should exert the least diligence in acquiring what we consider as useful, mean or of little importance in life. The ill success of many students may be traced to this source. Having heard from some ignorant or indolent boy, perhaps from one come of ago, that learning is unuseful or of little value, they never look farther than the entrance of it, which from this preconceived opinion appears harsh & discouraging, & though forced by the orders of their parents to make a show of studying, yet never apply to it in earnest. They acquire a few words or names without ideas, & retain disgusted & untaught. And it is no wonder that they should not have learned what they never admired, or conceived as an object worthy of their attention & application. It is rather wonderful that they learn any thing at all.

The love of distinction is the passion of great souls, & when a Youth does not appear very susceptible of this, there is little hope of his succeeding in any kind of study. Though emulation, when accompanied with Malvolence, is

justly reckoned a vice, yet few scholars have ever been formed without the help of this passion. As malversation is not the natural vice of Youth, there is in most cases little hazard in encouraging emulation in that age. To be preferred to others will flatter the ambition, & excite the diligence of Youth, though they do not in the least hate or despise those to whom they are preferred. On the contrary, the more justice is done to their Merit, the greater is the praise of having been able to excell them.

The various degrees of ability discernible in Youth, & the early determinations to different branches of Study, afford every one an opportunity & hope to excell, while the degrees of improvement to which many attain, who appeared at first to promise little, leaves none any reason to despair. This gradation of natural & acquired endowments leaves all open to emulation, & gives none any right to despise another.

When it is considered that the most learned & able of Mankind have no faculties that all Men are not possessed of in some degree, it ought to encourage all to use those means that have proved so successful to others. None has a right to pronounce, without actual trial, that he is incapable of any kind of learning, nor even that he may not come to take pleasure in acquiring it.

The first exercises of our faculties are necessarily painful & imperfect. Time, exercise & experience render every thing more easy, & accomplish many things, which we are first despaired of attaining.

A Youth needs only to look back to his childhood, & to remember what time & pains perhaps it cost him to learn to read, which he now does with ease & with a single glance, in order to be convinced, that other habits, & modes of exercising his faculties may in time become equally easy to him. An indolent & supine affair of success, as well as an aversion to labor, may be reckoned among the most common & prevalent causes of the bad success of many students, whose parts are equal to those of the most successful.

Without annexing some considerable degree of dignity to the acquisition of learning, it is not to be expected that Youth will bestow any pains on it, for less that they will devote several of their best years in order to attain it. What proves ruinous to many, is a proneness to judge of the value of learning before it is possible for them to know what it is, or wherein it consists. Common sense requires that we should be well acquainted with those subjects on which we presume to pronounce any judgment, whether in the way of praise or blame: but with regard to this the impatience & credulity of Youth is most

prone to transgress. The saying of a Blockhead, who perhaps
knows much less than themselves, or the observation of the
contempt cast by the ignorant on Men of letters, has often
more weight with them, than the reason of the thing, or the
authority of their parents or teachers can possibly have.

If Youth were ordinarily cool enough for deliberation,
they would be desirous to learn the nature & worth of learning
from those who have acquired it, rather than suffer
themselves to be determined by the foolish prejudices of
those who know nothing of the matter. But coolness is
rarely the gift of early Years, though a certain degree of
it may certainly be attained by them, even before experi-
ence.

In order to enable Youth to pass the time of their edu-
cation with pleasure as well as profit, it is necessary
that they be on their guard against impatience of spi-
rit, & immoderate expectations. When they are convinced
of the dignity & usefulness of learning, & likewise that it
is clearly attainable in the use of proper means, they
ought to consider likewise that time, as well as ap-
plication, is necessary for attaining any considerable
degree of it. A resolution hastily formed, & diligently
pursued for a little, is often found to flag through un-
expected difficulties & discouragements. We ought to conceive

The pursuit of learning as attended with difficulties, as well as that of every other thing that is great & estimable, & to undertake it in expectation of meeting with these, as well as with encouragement. To expect to succeed in a little time, or with a slight or temporary application, is almost as absurd as to imagine that we can succeed without any application at all.

Early prejudices in favor of particular branches of learning to the neglect of others, is hurtful to youth, & often proves grievous to teachers. No part of science ought to be despised, nor any part so magnified as to neglect or despise others. Young as many are, who are sent to Seminaries it often costs the Teacher a considerable time to get them to unlearn the foolish prejudices, which they have received, & the false opinions, which they have adopted from the conversation of the ignorant. Youth ought to consider that they are sent to Seminaries to learn what they do not yet know, & to discover by the help of others, what is profitable for them, instead of presuming that they are already able to judge for themselves. Some parts of learning are undoubtedly more useful than others, to persons destined to certain professions, but an early choice of a particular profession, before we are acquainted with

our own capacities, is very injudicious, & cannot be attended with good consequences. To study every branch of science, as if it were to be our particular profession, is the indication of a judicious & active mind, as well as the only way to discover what we are best qualified for; whereas an absurd neglect of any part of Science, on pretence that it is unnecessary in our intended profession, favors of indolence & pitiulane, instead of judgment.

The ill success that many have in certain professions to which they were too early destined, either by their own folly, or that of their parents, ought to deter Youth from determining positively on this head, till they have tried their faculties by a course of general education. It is surely time enough to resolve what profession we are to follow, when we have made trial of our faculties, & had some time to distinguish between a blind & ignorant impulse to any particular profession, & that determination which arises from genius or capacity.

A Youth cannot be said to have conceived a just idea of the dignity of learning, who is capable of despising or wilfully neglecting any part of it. So conceive of learning as only necessary to qualify

us for certain particular professions, is certainly betraying great ignorance of its work. Suppose one were possessed of so ample a fortune that it were quite unnecessary for him to exercise any particular profession, yet learning would be highly valuable & necessary for him as a Man, a Citizen, or a member society. Persons of fortune & distinction, when destitute of learning a taste, must necessarily disgrace themselves by gross sinfulness, or childish ignorance. Learning alone can confer dignity on Rank a fortune, & enable the possessors of them to enjoy them with propriety, elegance & advantage. If one were born heir to a Crown, yet if his mind is unfurnished, & his faculties unexcited by learning, he must be an object of contempt, & incapable of conducting himself with propriety in his high Station, or of enjoying his fortune with honor to himself, or embellishment to the public. Learning is perfective of human Nature in general, independent of the order of society, or of those professions which that has rendered necessary. To estimate of human Nature, therefore, is enough to render learning necessary to us. The ignorant barbarian differs but little from a Brute. Absorbed by

animal desires & enslaved to sensual appetites, his whole attention is confined to the means of supporting bodily life, & when his animal desires are gratified, he indolently falls asleep, being ^{jean} conscious that he has a soul. Whereas learning multiplies the enjoyments, ennobles the faculties, & diversifies the occupations of men, & while it gratifies their appetite for excellence & rational pleasure, leaves them always an infinite number of objects of pursuit & expectation, without which the rational soul cannot be really happy.

The duties of a father, a master of a family, a few citizens, or a servant of the State, can be but ill discharged by persons of uncultivated minds. Incapable to combine or compare objects, they are generally actuated only by present, sensible & temporary views of things. To form a rational plan of operations, to discern effects in their cause, to deduce probable consequences, to make reasonable allowances & proper distinctions, is equally out of their power. Hence they act on confined & imperfect views of things, mistake the interest of a few individuals for that interest of the Publick; blindly attached to their prejudices, & too violent to hearken to reason, they dis honour the Human Character, mistake their own real interest, &

sometimes even with good intentions, prove plagues & scourges
to all that have the misfortune of being connected with
them, or within reach of their violence.

The character of a free Citizen was counted honora-
ble in ancient Rome, & the consciousness of being members
of a free Republic was supposed to give dignity to the concep-
tions & transactions of Romans, whose history, though
it exhibits many examples of vice, is less stained with mean-
ness than that of other nations. The high notions they
had formed of the dignity of their society, seemed to inspire
every citizen with a sense of honor, & to consider their own
behaviour as of importance to the glory of Rome. It were
to be wished that all the Citizens of free Republics had
the like rational & elevated sentiments. It is certain
that when they have them not, they prove themselves
unworthy of liberty, & fit to be restrained by the iron rod
of despotic government.

The formation of the laws, discerning the interests, sup-
porting the order & electing the magistrates of a free society,
necessarily require knowledge, experience & discernment.
An ignorant citizen must be very ill qualified for discharg-
ing his duties with propriety. Equally incapable of judging
properly for himself, & of hearkening to the advice of those

that are able to inform him, he votis at random, is easily imposed on by false pretences, & is constantly the tool & property of some noisy Demagogue. Impatient of order, a foe to justice, & a tyrant so far as is in his power, he indulges his appetite to rule, in opposition to the laws to which he himself has consented. If he is a Magistrate he abuses the powers & privileges of his office to gratify his own appetites, to flatter his vanity, to plague his private enemies, & to procure gain to himself & his friends without the least regard to the public. Equally insolent & unreasonable when he is in the Majority & when he is in the Minority, he would have every thing yield to him, & tramples with insolence & infidelity on the most sacred rights of mankind. Learning introduces us to grand & worthy objects, inspries us with a love of order, justice & religion, discloses the true nature & relations of men & things, & proffers a conduct suitable to these, it serves to improve & adorn every rank & State of life. It adds dignity to the Great, decency & distinction to the Mean, it directs the Magistrate, inspries the Legislator with public spirit, & unfolds to all Men the necessity

of justice, benevolence, order & good government.

You ought therefore to be persuaded that your application to learning is highly necessary & useful to you, whatever rank of life you are destined to, & whatever profession you may be called to exercise. It will enlarge your faculties, increase your enjoyments, prepare you from vicious & low pursuits, & prepare you for adorning any station in life. To render your studies pleasing to you, you ought constantly to keep these things in view, as you cannot be satisfied with your situation, except you are conscious that you are engaged in a worthy pursuit, & employed in acquiring what will be of the utmost advantage to you in future life. Even now, while in the course of your studies you ought to show that you already know enough to restrain you from vice & meanness, to render you patient of discipline, labor & application, dutiful to your parents, obedient to your teachers, & just, benevolent, & civil to one another. The benefits of learning ought to go hand in hand with the pursuit of it. As engaged in the pursuit of what is excellent, you ought to avoid indolence, rudeness, falsehood & meanness, to show your selves observant of order by justice & good breeding to one another, & by

avoiding all offence, clamour, violence & quarrelling. Your learning will not be sufficient to recommend you to esteem, or even to preserve you from contempt, if your Moral Conduct is not rational, orderly & peaceable. You will be supposed to have learned little indeed if you have not learned Civility, decency & propriety of behaviour, which require less exertion, & smaller talents, than the acquisition of considerable degrees of learning, though no less useful in life, or honorable to the possessor.

An immoderate attention to trifles is apt to grow in Youth, especially if they have been too much indulged in their Childhood. This is such a source of sorrow, that unless it is removed, Youth can neither be happy in themselves, nor pleased with each other. Youth ought, therefore, to learn early that it is mean to interest their affections in every thing, & that many things are below their attention. Trifling & meanness produce more quarrels & give greater pain to Youth, than the warmth of their tempers, or the difficulty of their Studies.

If you would pass the time of your studies with pleasure, you must acquire & preserve a good character.

A regard to reputation ought to be cherished early in life & constantly maintained. This is not only the indication of a great soul, but proves a most powerful mean of preserving Youth from vice, idleness & trifling. Next to a sense of religion & of the presence of the Deity, nothing can be more useful to Youth than a regard to Character, & a habitual attention to preserves it. When love of reputation is extinguished in Youth, there is no principle remaining, on which a teacher can work, to excite them to diligence in learning, or propriety of behaviour. The loss of fame is nearly connected with the loss of virtue, & when the one is lost, we can scarcely hope to retain the other. A Youth as well as a man, who is lost to all sense of Reputation, is prepared for every crime, & has broke through one of the most necessary restraints of vicious passion.

Intemperance in talking is one of the ordinary vices of Youth, & the cause of much misery to them. It is true that Youth ought to be more talkative among themselves than those of mature age, yet excess in this kind cannot be checked too early, nor with too great care. A habit of speaking without thought, or attention to what they are saying, both betrays manners, & contributes to en-

courage a thoughtless temper. Even young boys ought to observe moderation in speech, & not to utter every trifling that presents itself to their senses or imagination. To distinguish between what is fit or unfit, worthy or unworthy of mention, are habits which ought to be cultivated with the greatest care in Youth. Not to be ashamed of talking contemptibly or absurdly, is a degree of the same meanness & baseness of temper, as not to be ashamed of vicious conduct.

A sacred regard to truth cannot be too early inculcated on Youth. ^{of} The meanness of the vice of lying, & the dignity & importance of truth ought frequently to be recalled to their memory. Intemperance & thoughtlessness in speech easily lead to a habit of lying, & a character of this kind acquired in Youth will not be easily got over in mature age. Possibly the greatest part of those vices which disgrace men in society may be traced to bad habits contracted in early youth. The beginnings of vicious habits appear trifling, & of little consequence, but when not early checked become in time the causes of all those vices that infest or depopulate society. The future thief, robber or murderer may often be discovered, & their fate & character predicted, from

the evil habits they indulge in their childhood. It is by little & little that men become qualified for great crimes, as well as for virtuous & noble actions. No body becomes very vicious all of a sudden, says an ancient poet.

If you wish that your studies may give you pleasure as well as profit, you ought to beware of indulging anger & resentment. These are degrading & disagreeable passions, equally fatal to the quiet & reputation of Youth. An irritable & uneasy temper is generally formed by too great attention to trifles, & the want of a sense of dignity of character. Youth might be much profited if they would observe the disagreeable & degrading effects of immoderate & unreasonable anger in others. They may think their own provocation to be just, but they may often see that others are excited to anger by trifles which they ought to have reckoned unworthy of notice. The manly & foolish figure which one makes, under the influence of anger ought to prove a powerful restraint from indulging that disagreeable & tormenting passion.

Among the many evil effects of anger, it is not the least that it often grows its own punishment. A person addicted to anger not only meets with more provocations than others from the unhappiness of his

temper, but he draws these provocations on himself, & multiplies them by the manner of his behaviour. The resentment of one that is soon angry is always excited, & his companions are apt to provoke him on purpose to divert themselves with his clamor & violence. It is indeed a most diabolical temper to delight in stirring up the anger of others, & ought to be discouraged with the greatest care, but those who are easily provoked to anger are to be blamed in some degree for this vice in others, as if they were not much too prone to show resentment, others could find no opportunity, or not so frequent ones, to excite it by provocation.

Instruction that is not remembered is totally useless. Now it is impossible that the memory of youth can be stored with useful instructions, or retain salutary maxims, till they are employed of trifles, quarrels & resentments. The mind must not be occupied with other objects, when it is applied to its own improvement. It is of the utmost importance, therefore, to youth, to know what they ought not to do, & what they ought not to attend to, in order to their receiving instruction to advantage.

To endeavour fully to understand every thing

that we attempt to learn, is a source of great pleasure to Youth, & perhaps contributes more than any thing else to render their studies agreeable to them. One can scarcely conceive a more disagreeable state of mind than to be employed about matters which we do not understand, & which consequently can give us no pleasure. There is no desire, says the poet, of a thing that is unknown. Clear & accurate perceptions give pleasure, but reading or committing to memory what we do not understand, is a most disagreeable exercise. To walk in the light gives pleasure from the variety of objects which we distinctly perceive, but to walk in darkness is disagreeable & dangerous, as all objects are thus concealed from our sight.

It would contribute much to render the time of study pleasing to Youth, if they would begin as early as possible, to distinguish between words & things. For want of this, much of their time is lost, & they are deprived of many pleasures, which are clearly within their reach. A little more attention than they bestow, would bring them to the knowledge of things, which, for want of this attention, never occur to their minds, so that they have only an idea of the bare words, which is disengaging & discouraging to the last degree. This indolence

of conception is the true cause of the difficulty & dis-
tress, which so many complain of, in the study of lan-
guages. They are continually occupied about objects
which they have not taken care to comprehend, & of
which they have only an imperfect idea. No man ever
yet complained of the hardness of any study that com-
municated clear ideas to him, & the complaints of
the difficulties of the study of Languages proceed much
more frequently from indolence than from incapacity
on the part of the student. While the understanding
is acquiring clear ideas or conceptions, we will be fin-
able of pleasure, but when through negligence or
mean despair of success we rest on words without
attending to the things, it is no wonder that we should
feel great uneasiness, & long to be released from a labor
that yields us neither pleasure nor improvement.
As soon as we comprehend the objects with which we
are conversant, the difficulty of study is over, & we are
in a condition to proceed to other objects, with hope of
comprehending them in like manner & with equal ease.
It is a confession of dulness, but more frequently an
indication of indolence when students complain of the

difficulty of studying languages. In Flanders, on account of the perpetual resort of people of different Nations, Children often learn three or four languages at once, having equal opportunities of hearing them spoken, & this in the same time, & with no greater difficulty than other Children learn their Mother tongue. And this acquisition is owing entirely to diligence & application, as the Flemings are no way distinguished from their Neighbours by any superior genius or capacity, but owe every thing to diligence & application.

A Youth of spirit ought to be ashamed to own that he cannot learn Latin & Greek, as it is declaring in other words that he is too indolent to bestow the pains necessary for acquiring them. It is sometimes alleged as an objection against the study of Languages, that great Blockheads have been able to acquire them; but admitting this were true, how disgraceful & humiliating is it for a Youth to confess himself inferior in capacity & diligence to those very Blockheads, which he affects to despise?

You ought to be assured that your Teachers in-

lead your real happiness, & the improvement of your Talents, by all the different exercises which they prescribe to you, & instead of assuming to choose what you would be taught, you ought to endeavour diligently to acquire whatever is taught you. It is unreasonable to expect that you should understand the usefulness of any branch of study, till you have fairly acquired it. Private application & exercise of your faculties, as well as frequently reviewing & examining what you have learned, cannot be too often recommended. To expect to learn by public lessons, & the labor of Masters only, is to expect to attain the end without the means. When your teachers have given you the best directions, it depends on yourselves to put them in practice. You must join with your Teachers in the business of improving your minds & exercising your faculties, otherwise no success can be expected. Idleness in the intervals of public lessons will destroy the effect of the best instructions, & render them almost wholly useless. Private study, active emulation, & an endeavour to

give an account to your Teachers of the use you have
made of your leisure, are therefore absolutely necessary
if you expect to study either with pleasure or profit.
When your Teachers have prescribed your exercises to
your minds & directed you in the manner of perform-
ing them, they have done their parts, & it remains
that you should do yours. There is no such thing as
forced learning. If you are not willing to exert
your faculties & exercise them in private, no teachers
can be of any service to you.

As learning is coveted only in order to promote
our happiness, be careful to show by your practice that
you know how to conduct yourselves properly in acquir-
ing it. Beware of insolence, idleness, trifling & ill
manners. Study to be quiet, & to give no trouble to
others. Attend the lessons of your teachers, & be assur-
ed that they are capable of directing your studies & your
conduct. Those who have not learned to obey, will
never be fit to command. Accustom yourselves to rise
early & to perform your necessary tasks before you
think of any amusement. Your mind must be divid-
ed between your task & your play, if you apply to

the latter before the former is finished. Amusement can only be agreeable when labor is over, & your necessary tasks performed, & it can have no relish without the consciousness of having done your duty.

In fine, Consider the dignity & usefulness of Learning, & that it is now your business to acquire it. Be not remiss in your application, & avoid every thing that may hinder your success. The difficulties of Study may be conquered by exertion & application, & these are expected of you, because none can perform them for you. Our assistance shall not be wanting, but your success must principally depend on yourselves. If you obey the instructions that are given you, you may expect to be useful in society, honored by the wife, happy in yourselves & the happy instruments of promoting the happiness of the Public.

June 2^d 1709.

Gentlemen,

You have now performed the Exercises prescribed by Custom for obtaining your first Degree, & undergone an Examination in the sundry parts of Learning with which you have been conversant, & are now about to enter into the World to act for yourselves in those Professions to which you may be led by the call of Duty & inclination.

It were no doubt to be wished that you had been able to spend a longer time in the study of Learning, & that you had had leisure enough in the intervals of publick Lessons to improve your minds by reading the most approved Authors ancient & modern who have treated of those Subjects in which you have been initiated. A more leisurely & full contemplation of Nature & of the human Kind as both are delineated in the Works of the most celebrated Philosophers, might have exercised your Talents to greater advantage, & added much to your present acquisitions. But as we must yield to necessity, & the Circumstances of the present times, it will at least, we hope, be of some advantage to you that you have had the opportunity of studying the Elements of Languages & Sciences, & exercising your faculties in the study of human Nature, particularly of the Nature & duties of Society which have the greatest influence on publick & private happiness.

The Study of Science for personal entertainment affords indeed a noble & worthy exercise to the human faculties, & gives a pleasure to men of Learning & leisure, which is superior to vulgar & sensual gratifications; but as we are made for action, & born members of Society, whereby we are necessarily connected with others, Utility ought to be our great Object in all our Studies, & we ought to look into the nature of men & things only that we may be directed how to promote our own happiness & that of others, by a careful, attentive & conscientious performance

of our several Relations. To be good men, good Citizens & members of Society, & to perform exactly & faithfully the duty of Parents, children, Neighbours, friends & relations, is the great end, therefore, that you ought to have in view, & the best proof that you can exhibit to others of your friends in your Studies; & the knowledge you have acquired of the nature & order of things & of the duties of Social Life ought to assist you greatly in the pursuit of it. Without knowing what is required of us, & what tends most to the happiness of ourselves & others, we must utterly at a loss what to do, & be led only by blind impulse, or by the example of others; & if we are not acquainted without the grounds & reasons of our several Duties we will be in danger of neglecting them altogether, or of being diverted from them by the slightest temptations.

If by the care you have already bestowed on the improvement of your minds, you have only acquired a habit of thoughtfulness & attention to the nature & order of things, you will have acquired a great deal. And if you make use of the institutions that you have already received, & apply them to whatever you have occasion to read or observe, you will find that they throw a new Light on every object, by enabling you to discover their mutual relations & dependencies on each other. Attention to these will lead you to the true interest & dignity of Man, as well as preserve you from the usual effects of rashness, folly & thoughtlessness; & while it affords a most agreeable employment to your thoughts, it will contribute no less to amend your hearts, & to lead you to the practice of virtue & Piety.

A virtuous Conduct implies order, proportion, rectitude & Propriety, & when you find that besides a pleasing sense of these, it will procure you the approbation of your own minds, you will be more confirmed in the Love & practice of it. A virtuous Conduct is the only rational one that can produce inward satisfaction, & the approbation of the

wife good. To live without these, is folly & misery, & to enjoy them is highly agreeable to the rational nature. As more gains have been bestowed on your education than on that of many others, it will naturally be expected that you should be capable of behaving better on every occasion. Such an expectation is both natural & just, & if you would accustom yourselves to reflect that such expectations are formed of you, it might be of the greatest use to you in your conduct in Society. For if you are not more decent, more regular, more intelligent, more courteous, more just, more temperate, upright & obliging than others, it will naturally be asked, to what purpose was any expence bestowed on your education; or perhaps it may be concluded that your Masters can teach no better. How unjust the latter Reflection would be, you yourselves are witnesses, & we hope that you will take care that the other may not occur to any Person on account of your behaviour. It was a maxim of the Pythagorean Philosophers, that one ought to revere himself. And indeed if you are not habitually impregnated with a sense of the Dignity of human Nature, & the perfections of which it is capable, it is impossible that you should be careful or regular in your conduct. The man who has no ambition to do better than others, or who thinks ~~any~~ conduct, Company or Character good enough for himself, is not likely to make any progress in wisdom or virtue; content to live just as others do, & having ambition for excellence & distinction, he will naturally imitate the vilest manners, conform himself to the lowest customs, & frequent the meanest & most scandalous Company to which Habit will soon assimilate him. But if you are ambitious of excellence, & cherish the Love of Order & the study of Perfection in every thing, you will often be displeased with yourselves, as well as others, for neglecting your Duty, & you will be endeavouring daily to attain more exactness, propriety, decency & uniformity in your Conduct. The faults that offend you in others, you will study to correct in yourselves, & ever mindful of your remaining imperfections you will study to throw them off one by one, & to attain to

such a Behaviour as may not only give you satisfaction in your minds, but which may likewise procure you the approbation of those that are judges of real merit.

A too great anxiety to please others, & utter disregard to their opinion, are extremes, which we ought carefully & equally to avoid, as besides that the greatest part of mankind are bad patterns for imitation, there is a meanness in conducting ourselves merely according to the opinions of others as if we had no capacity of thinking or choosing for ourselves. On the other hand an utter Disregard & contempt of the opinions of others, is un-social, harsh, & universally hateful, & denotes an empty, selfish, ignorant & haughty mind. There are so many things in Life that are wholly indifferent that you will not want abundance of opportunity in those to testify your desire of pleasing others; but in matters of importance wherein Religion & Morality are concerned, it would be utterly inexcuseable to let others judge for you, or blindly to follow their opinions or example. A decent firmness in these matters, & a constant adherence to the dictates of Conscience with an ease & complaisance to others, in inferior matters, marks the character of a wise & good man, who knows & distinguishes the differences of things.

We would wish first to suggest to you briefly, your Duty to God, & your Neighbours, & then add some hints with regard to your Studies. In the first place therefore, Remember your Creator in the Days of your Youth, if you expect either happiness or reputation. Nothing so clearly demonstrates the corruption of our Natures by Sin, as the need we have to be put in mind of God, who has impressed the signatures of his Perfections on all his Works in such a manner that we ought to see him in every thing, & habitually to consider all things as dependent on him. But on this account we ought to be the more careful that so interesting an Object do not escape us, & to take every opportunity of recalling him to our thoughts. The Study of the Holy Scriptures, daily & humble devotion, an attentive contemplation of Nature as his Works, especially a daily & strict attention

to his acting on our minds, are excellent means of keeping us in remembrance of him. But if you only consider that your life & health is his gift, that all the comforts you enjoy are the effects of his mercy & patience, & that when you lie down & awake in health, it is because he makes you to dwell in safety, & that he loved you, & gave his only begotten Son for your redemption, you will see what infinite reason you have to love him, & remember him continually, & to do those things that are pleasing in his sight, while you have the additional encouragement to reflect that nothing is commanded as a duty which does not at the same time tend to your true happiness both in this life, & through eternity.

Pray unto God daily morning & evening, not in a careless & formal manner, nor with coldness, indifference, or absence of heart. Consider what he is, what he has done for you, & the greater things that he has promised you in the gospel, & these thoughts will excite devout affections, & an humble veneration to the Father of spirits. Consider what you want, & to how many dangers you are exposed, & you will not want matter for prayer, thanksgiving, confession, & humiliation. Endeavour to read a little of the scriptures daily, & select a particular tract or two for your daily meditation, & the direction of your conduct. Thus the word of God will dwell in you, & restrain you from sinning against him, as well as guide your choice to that which is best, & determine you to the best ends. Observe the Lord's day with reverence, meditate on his glorious works, especially on the work of redemption through Christ, to the memory of which the Christian Sabbath is peculiarly dedicated. Read his blessed word which is the best comment on his works, as being of the same author; & let nothing but necessity hinder you from attending on the public duties of his worship. Hear the word of God with a reverent sense of its truth & authority; let your conscience be awake to your own condition & wants, that you may apply the word to yourself, & profit by it. Worthy & profane persons may endeavour to dissuade you from public duties, & to make you believe that you may be as well employed at home; but in what company would you expect to hear as many admonitions &

instructions as you will find in the most ordinary Sermon? Besides, God's blessing may be expected by those that regard his word, & pay reverence to his institutions, & this those cannot expect who prefer their own fancies before them. A regular attendance on public religious Duties not only tends to strengthen our devotion, & to encrease our charity by praying with, & for others, & joining with them in acts of worship, but also to introduce order & regularity into the whole of our conduct; & this is most commonly found among those that are regular in their attendance on public worship. On the other hand, those who disregard the Lord's day, are commonly indolent, dishonest, & disorderly in their lives, regardless of their word or promise, deficient in the performance of social Duties, ignorant, idle, intemperate & shameless, as well as totally inattentive to the private duties of Religion. Observe the number of those who habitually neglect the Sabbath, & you will find that they do not stay at home to say their prayers, but to employ themselves in wicked, childish & foolish actions; most of them spend the sacred time in mere indolence, & so enjoy only the Sabbath of the Ass & the Ass, by a cessation from their labours, or in conversation & employment that is still worse than idleness. If one were at the pains to make a list of the various trifles & follies in which men employ the Sabbath, & which they prefer to the ordinances of the Gospel, it would strongly demonstrate the meanness & wickedness of the neglect of the Sabbath, & be a persuader to the rational & religious improvement of it.

In the age that you live in, you will often meet with men, who openly despise Religion, & affect to disbelieve the Scriptures, & prize the fancies & dreams of wicked men to the revealed Word of God. Avoid such men as you would do persons infected by the plague, or some other mortal & contagious Disease. Such men are the pests of Society, & the corrupters & destroyers of youth by their profane & blasphemous conversation, whatever may be their pretences, although they will sometimes pretend to Reason, impartiality, & a regard to Morals, & to be enemies only to superstition, enthusiasm & persecution. Observe the drift & tendency of their Conversation, & you will find that they are really enemies to Truth, Virtue

Religion, & consequently to the best interests of mankind; while they boast of liberality of sentiment, & freedom from prejudice, they treat all sentiments except their own with contempt & insolence as superstition, priesthood & delusion; & while they profess to abominate persecution, they are inflicting the most cruel & tormenting species of Persecution on all the followers of Christ & his Religion, we mean, those cruel mockings & insults which the Scripture reckons among the most painful sufferings of Christians, & which are most afflicting to men of generous spirits, even more than bodily pain, & which have done more harm to the interests of Religion than all the ten persecutions of the heathen Emperors. Beware of being the dupes of these false pretenders to an aversion to Persecution, & consider them as what they really are, that is, as the most cruel, as well as, the most dangerous species of Persecutors, & as enemies to the happiness of mankind. While they promise you Liberty, they consider not that they themselves are the slaves of Corruption, & their only aim is to make you as miserable & worthless as themselves by robbing you of your innocence, & engaging you in the slavery of animal appetites.

The man who blasphemeth your God, can never be a friend to yourselves, & the man who despiseth the infinite Wisdom of God in his Word, is not a person from whom you can learn any wisdom. Enter ^{into} no friendship nor fellowship with such men, whatever they talk of Charity & toleration. Leave them to the Indians, the most proper companions of the Despisers of the Gospel, as their words will eat as doth a Cancer, as they only desire to defile your imaginations with impure ideas to extirpate all Reverence for God, all distinction between truth & falsehood, right & wrong, out of your minds, that you may be led by subjection to appetite in the broad way that leads down to the Chambers of death.

With regard to your Neighbours, remember that we are naturally members of Society, & that we were not made for ourselves only. The Love of mankind does not require that you should either flatter them in their vices, or follow their evil example, but that you should study to promote their real interests. Love is the fulfilling of the Christian Law; but it is a love without dissimulation & inseparably connected with abhorrence

of evil. To impart Wisdom, to restrain evil passions, to give friendly hints of the destructive nature of vice to recommend a virtuous & orderly behaviour, are the greatest services that we can do to others. But in the common intercourse & offices of life, we have thousands of opportunities of manifesting a kind, ~~social~~^{social} & charitable disposition to others, & their offences give us but too many opportunities of manifesting a meek & forgiving spirit, more indeed than we are able to improve in a proper manner. Let your indignation, however, be against the vices, & not the persons of Men! They are God's Creatures, & however corrupted they are at present, he is able to make them better. Let them a good example, & pray for them to God, who alone can change them.

Remember that Veracity & faithfulness are the foundations of innocence, & the only basis on which a virtuous Character can be raised; & that lying & dishonesty are mean & disgraceful, as well as hurtful & hateful vices. In all your words & promises have always a sacred regard to truth, & never think of palliating mean vices by ~~means~~ excuses. The apology for any vice is an addition to it, & must raise the abhorrence of all lovers of truth & virtue. Truth & honesty are the great bonds of Society, & unless these are prevalent in it, no Society whatever can subsist. The Society of the builders of Babel was dissolved by the confusion of their languages, when they could no longer understand one another; & Society among us is nigh to a dissolution by a confusion of falsehood; so that one can no more trust to what is said or promised by another than he could understand the most unknown foreign tongue. Shameless breach of engagements have been countenanced among us by men of almost every description, & truth & confidence appear to be almost extinguished. But as the judgment of a foreigner may be suspected of partiality, we shall quote a few words from publications of native Americans that must be above all suspicion in this respect. One of these says "We may indeed with propriety be said to have reached almost the last stage of national humiliation. There is scarcely any

thing that can wound the pride, or degrade the character of an independent Nation, which we do not experience! Are there engagements, to the performance of which we are held by every tie respectable among Men? These are the subjects of constant & unblushing violation. Do we owe debts to foreigners, & to our own Citizens, contracted in a time of imminent perils, for the preservation of our political existence? These remain without any proper & satisfactory provision for their discharges. To private Credit, the friend & patron of industry? That most useful kind which relates to borrowing & lending, is reduced within the narrowest limits, & this still more from an opinion of insecurity than from a scarcity of money." Another in one of our monthly publications says, "A Republic can never be just till a great majority of her citizens are virtuous. This may be the case some years hence in Pennsylvania, but who will dare to say that this is the case now? And till this change is produced in your morals, who would risque a loan office in Pennsylvania?" We could likewise quote the authority of the present worthy President of the United States, who in an Answer to a public Address justly observes that "Common sense & common honesty alone are required to make us a great & flourishing people." But these it seems are wanting, & a great want truly they are, & not easy to be supplied, & indeed not at all unless every man endeavours to reform himself. But do these writers intend to reproach their Country? Certainly no; no more than we do in quoting them to you; but their intention is to awaken the Spirit of the American Nation to rise above that contempt into which they are fallen among other nations by the basest conduct, & to persuade them to reform themselves, if they would not be the object of the contempt & execration of other Nations. Let this character of America die with the present generation. You have certainly been taught otherwise, & it will be your own fault if you do not contribute your several parts to redeem the character of your Country. Let your words be sacred to you, & never give any man occasion to reproach you with falsehood or knavery. Even those who themselves are guilty of those vices, abhor them in others, when they come to suffer

by them, yet their want of common Sense will not suffer them to discover that Justice & truth are best for all, & that if a man expects that others would tell him the Truth, & deal honestly by him, as all men certainly do, he ought to behave in the same manner towards them. Beware of extinguishing a sense of Shame in yourselves, & never listen to apologies for dishonesty, as when men are so far gone in vice as to endeavour to defend their own crimes, there can be but little hope entertained of their reformation.

Reservine to Parents is a duty of natural Religion; they are appointed by God to have the charge of your tender years, & he has implanted in them such a Love of their offspring that you cannot doubt of their most serious inclination for your welfare, which they have likewise testified by giving you a liberal education. Convince them that you have profited by it, by a most obedient, kind & submissive behaviour to them. To respect the order of Nature, & the appointments of Providence, & to reckon it honorable to obey those whom God & Nature has set over us, is the mark of a generous, noble & upright mind, & leads to the most rational pleasure & satisfaction; whereas to resist & dispute the order of Nature, to give grief & uneasiness to those whom we ought to study to please, is the mark of a mean, ungrateful & un-social disposition, & must lead to inward uneasiness & self condemnation. Be assured that your Consciences will never suffer you to be easy in Disobeying your Parents, or in performing their orders with disagreeable reluctance. Obedience of this kind is but a species of Disobedience, & can give no satisfaction to those who have a right to your most hearty Obedience, & sincere attachment. Beware of forward & impudent behaviour. Modesty & Gentleness are the most amiable Characteristics of Youth, & Impudence in that age is peculiarly disagreeable, as being unnatural & unfeemly. You have need of the favor & approbation of others to give you a character, & to help you forward in the world; & there is not a readier way of losing esteem than by behaving insolently & contemptuously to others, & shewing a mind hardened against shame. Attend patiently to the conversation of others, & beware

of the love of Contradiction & diffutation, which is disagreeable in all; but especially in youth. Do not think yourselves obliged to reply to every thing that you hear. There is nothing so common as Absurdity, & a prudent man will oftentimes find it best to let it pass without notice, as contradiction, instead of lessening, is found to encrease the attachment that men have to their own favorite opinions & prejudices.

Never affect Learning, nor attempt to boast of it. A person who does so, only makes it plain that he has not Learning enough, when he introduces it improperly into conversation. Let your Learning appear by the wisdom of your Conduct, the modesty of your Conversation, & the practice of the social virtues, & not by boasting or childish impertinence.

With regard to friendship, which is so great importance in life, & which has so great an influence on the character & circumstances of men, considerable caution is necessary, as nothing is more generally hurtful to youth than friendship & intimacies rashly contracted with wicked or selfish men, especially of their own age. There are but few men who are formed for real friendship, & though a real friend is one of the most important goods in life, yet of all others this is the most hard to find, as those who have been most desirous of this kind of possession, have uniformly complained from experience. "Most men," says Solomon, "will proclaim every one his own Goodness; but a faithful man, who can find?" Be cautious therefore of contracting intimacies, or trusting yourselves to strangers on slight acquaintance, & especially be zealous of those who endeavour to pry into your private affairs, & to discover your most secret thoughts & inclinations for their own purposes. Be on your guard against those who pretend to instruct you, & to alter your notions of right & wrong. True Benevolence itself is nothing so communicative as youthful Petulance, & a selfish desire of command. Hearken decently to what every one says, & weigh it in the Ballance of Reason, as you have been taught;

but do not imagine that every one is fit to teach you, & beware of taking opinions on trust without proof. Renounce the society of all who endeavour to lessen your reverence for God & your Parents, & to persuade you that there is no difference between right & wrong, & that the laws of Religion & Morality are only the inventions of men. Leave the company of those who use indecent language & profane swearing; you can never get any good from those who are stained with these vices, & if you frequent their company, it will soon be tolerable, & then pleasing by your imitation of these vices. The man who is not offended with such vices, has no regard to God & religion, in the same manner as we could not persuade ourselves that a man had any friendship for us, if he could contentedly bear to hear us treated with indignity, & delighted in the company of those who did so. Regard every man for what he is, but be not too soon persuaded that he is what he pretends to be. Do not expect that a man should tell you that he is a knave, or a selfish designing person, who only wishes to deceive or entrap you; but be not surprised if you should discover that those who are the most forward in the offer of their friendship & services are of this stamp. The garb of Virtue is a decent one, for which reason every one puts it on, whatever be his character & views. Judge by experience rather than by rash impulse & youthful presumption; & enquire how a man has treated his former friends before you are forward to add yourself to the number of them. Too much familiarity breeds contempt, & not seldom quarrels & hatred. Be rather reserved than communicative, & distrust those that are so till you know them better.

With regard to yourselves, remember that Temperance is necessary for the exercise of your faculties, the maintaining of your rational liberty, & the performance of all your duties. To be the slave of animal appetites, is the greatest indignity of the rational Nature, & renders a man unsusceptible of the enjoyments, as well as crea-

table of the duties of Life. Now of all the joys of life, the consciousness of dignity & propriety of Conduct is surely one of the greatest, & this an intemperate man can never have, as his excesses must lose him his own approbation, as well as that of others, & torment him with the remembrance that he is despised by others, as well as condemned by himself, by being the slave of animal Appetites.

Activity & application is the fruit of temperance, & cannot exist without it. Avoid idleness as the greatest plague, & be always employed in some worthy occupation. The active powers languish by idleness, & the mind destitute of employment, & consequently of entertainment, contrives pains or temptations to itself, life becomes unpleasant & burdensome, & the most odious vices, & the meanest company, are often embraced merely to pass the time. The active engagements of life are so numerous, & the opportunities of doing good so many, that we need never be without suitable employment. The improvement of your own minds & characters, the necessities of others, & the various opportunities of being serviceable to them, which a benevolent active mind will easily discover, will always be sufficient to furnish you with employment, & to defend from the attacks of Melancholy & indolence.

We shall only add a few directions with regard to Learning & Study. The pursuit of knowledge is not only necessary for Youth, but ought to be continued through Life. Although you ought never to prefer Study to any of the active engagements or necessary duties of social life, we hope that you will never lose any opportunities of improving yourselves. If you have attended to the instructions already given you, you will not be able to give over the pursuit of knowledge. If you are possessed of a habit of Reflection, & make a wise improvement of the Leisure that is often bestowed on bad occupations, you will not neglect any opportunity of improving your minds; & for your encouragement in this, we would have you to remark that the greatest part of the Discoveries that have been made in the Sciences, & the most considerable Works of Learning, have not ge-

merally been the productions of professed Scholars, or men of leisure, but of men who had many necessary duties to fulfil, & who never omitted any necessary duties for the sake of Study. The faculties of the mind are increased & improved by exercise, & a man that is most active in his profession, will always have the most leisure, let his employments be ever so great. As your time is the most precious of your possessions, endeavour to make the most of it, & beware of a procrastinating & indolent temper that leads men to delay necessary businss, & the performance of lawful engagements from day to day. A habit of this sort must have the most ruinous consequences in life, as none will trust, nor find it possible to esteem a person of this character. What may be done to day never leave till to morrow, as equal reasons for delay will always occur. Nothing can give more inward satisfaction than the consciousness of having done our Duty, & that we have not neglected any lawful & necessary engagements: On the contrary, a person of an indolent & procrastinating temper must not only be false to his engagements, hurtful to those who trust him, & an object of abhorrence to all who know him, but also habitually uneasy in his mind, & unsatisfied with himself, looking on businss with that horror & aversion that are natural to indolence. The very thoughts of it are tormenting to him, & he cannot resolve to begin it, nor be easy in omitting it, as no man can totally silence the remonstrances of his Conscience, nor enjoy ease while his businss is neglected, & his engagements remain unperformed.

Whatever Profession or engagement, therefore, you shall be directed to embrace, endeavour to excel in it, & resolve to fulfil its duties with diligence & faithfulness, & expect no ease of mind in the neglect of them. A sluggish must always be poor, unhappy, dishonest & infamous, but a person who fulfils the duties of his profess-ion, will be contented, upright, faithful & satisfied in his own

mind, & will be deserving of Reputation, whether he actually obtains it or not.

In the intervals of Business, for such they will readiest find that attend vigorously to their duty, instead of giving way to indolence or the sordid pursuits of ignorance; cultivate the study of Letters, & even in the course of business be attentive to the workings of human Nature, & the events of Providence. It is from these that we derive that practical sort of knowledge which we call Experience, & which is of so much use in life. The reasons of many of the precepts that have been given you, & the truth of the many Observations that you have heard on human Nature, will appear much more evident than they can do at present, when you come to be engaged in active life.

Besides religious & Christian knowledge which every man ought to be ashamed to want, & which he will best acquire by studying the Holy Scriptures, be most attentive to those publications, which treat of the Duties of Society, the beauty & advantages of a virtuous conduct, & the evil effects of vice & libertinism on human Society. Avoid infidel tracts which tend to loose the bonds of Society, to destroy Science, & to make men slaves to animal appetites. Observe the moral tendency of every work that you read, & judge of it accordingly. Be assured that those writings which represent Truth & falsehood, virtue & vice as wholly indifferent, & which take away the distinction between Moral Good & evil, can neither ever improve your Understanding, nor amend your hearts & lives. We know that they had not that effect on the authors of them, & daily experience testifies that they have produced the most shameful immorality in the lives of their disciples who abound among us. The man who believes that there is a just & holy God who hates Vice, cannot but punish it, may be expected to be upright & honest in his dealings, but the man who believes nothing at all, or who believes that all opinions are indifferent, having nothing to fear from wrong conduct, according to his own principles, may be expected

to be faithless, dishonest, impudent & intemperate, being led merely by selfish passions, which are the only principles of his conduct. Remember therefore that your Conduct can never be indifferent; but that according as you live here, you will be happy or miserable both here & hereafter, as whatever proud & ignorant men may think, God will bring every secret work to light whether it be good, or whether it be evil.

Meditate often on the nature of human Society, & consider the Laws that God has established in the World, whereby Virtue contributes to inward satisfaction, security, health & reputation in respect to the individual, & to concord, justice, peace, riches & aggrandizement with respect to Society. vice is naturally a dividing principle, & tends to set a man at odds with himself, & his own judgment, as well as to expose him to the hatred, enmity, contempt & execration of others; & however artfully one may contrive to balance the interests & ambition of individuals, nothing but Virtue & true Religion will ever make a happy or a flourishing Society. To expect this from Civil Laws, though a fashionable opinion at present, is ignorance & folly in the extreme, & cannot be maintained by any that are duly acquainted with human Nature. Human Society is supported by an infinite number of transactions & exchanges amongst men, whereby they mutually supply the wants of each other; & Virtue & Religion are the only principles that can give effect & regularity to their transactions, & secure their continuance, as if every human transaction were to be the subject of legal discussion, we would need a whole Army of Judges to sit day & night deciding controversies, & the Age of Methusalem would not be long enough for the Discussions that would be necessary in a small Society.

Fear God, & keep his commandments, for this is the whole Duty of man. Religion & Philosophy will teach you to perform all the duties of Society, & to do that freely, & of your own accord,

which others are hardly constrained to do by the force of laws, & the terror of punishments. An honest man who loves God & his Neighbour, is much more honorable, & a more worthy member of Society than ten millions of knaves, however artful & skilled in their profession.

Maintain the dignity of honest men, & your will deserve respect, whether you obtain it or not. Endeavour likewise to support the honor of this Seminary in which you have been taught the principles of true morality & religion. The public will naturally judge of the usefulness & importance of Seminaries by the character & conduct of those who have been bred in them; & it is your duty to take care that they may judge in your favor, & that they may think that if Seminaries furnish them with only a few wise, upright & honest Citizens, they will be of more use to them than all their legislative Bodies which hitherto have done little else than teach them to cheat one another with paper-money.

As you are Citizens of a great & free Republick, the fate & Proceedings of which occupy a good part of the attention of the world, at present, endeavour to conceive just notions of public interest, & never imagine that public interest can be promoted by the breach of public order, or by the transgression of the Laws of Justice & decency. Beware of the pestilent spirit of Party, or of preferring the interest & opinions of a few wild men to the good of the whole Society; at the same time be not surprised to hear many men entertaining the most false notions of Liberty, & imagining that it consists in an utter contempt of all Laws both divine & human; & although you have had the benefit of an academical education, be not surprised to find that men who have not had a good Education should be preferred before you. Such things must be expected in Republicks, especially in a corrupt State

of morals & taste, which unfortunately is the case with us at present in this Country.

Revere & observe the Laws of your Country, although you should be persuaded on good grounds that they are not the best that can be made, & that they need great & important alterations. Imperfection is the signature of all the works of man, but it ought neither to be defended, nor ought it on the other to be rectified in an irregular & violent manner, as such would introduce a still greater imperfection. Some abuses may be expected always to continue, even though they should be always condemned. Some men are so absurd that they will not consent to any Laws or form of Government, except every thing in it is so ordered as if they themselves had had the sole power of forming it. But if we were to have public Constitution till every individual were as well satisfied with it as if he himself had made it, we would never have any to the end of the World.

Study always, a peaceable Behaviour, & avoid quarrels & contentions as much as possible; as unless the freedom that is allowed in Republics of expressing our own sentiments be accompanied with the Love of peace & concord, it would prove a Curse instead of being a blessing. So many individuals of different characters, tastes & opinions, declaring their differences & oppositions without restraint, would effectually destroy the peace of the public, & at last terminate in a civil War. Be not surprised that others differ from you in opinion, nor affect to stare at the follies of men. Nothing is so natural to mankind as folly, & absurdity, & nothing should occasion less surprise. You may be allowed to wonder when you find a man talk justly, & dealing honestly & uprightly, because such men are truly rare, & may be presented as curiosities to the philosophical Society; but to find fools or knaves in a world that is full of them, ought to excite no surprise whatever. Take care in the mean time that your Consciences do not reproach

you as guilty of the same things which it obliges you to confuse in
the lives of others.

Cherish a proper sense of honor & shame, & never be indifferent with regard to reputation. The man who cannot be ashamed, & who cares not for what others think or say of him, is lost to virtue, & dead to one of its strongest principles. Such a person is prepared for every villainy, & ought to be the object of your contempt & execration. In the choice of your company & friends, avoid all men of this character with the utmost horror; their company is infectious, & even the very sight of them will be odious to a man of virtue.

Keep company with the wise & good, or abstain from Company altogether. Remember the maxims you have been taught, & endeavour that the Graduates of this College may be distinguished for the uprightness & propriety of their Conduct, as well as for their knowledge of men & things.

We have endeavoured to promote your interest while under our care, & have studied, watched & prayed for your improvement, in the midst of many sorrows & disappointments. We can give you no better lessons & advice than we have endeavoured to give you already. May they be accompanied with the divine Blessing, that by a proper use of them, you may give joy to your Parents & friends, do honor to your Country, & to this Seminary, & prove blessings & ornaments to Society & your Country.

Carlisle, Nov^r 2^d 1709.

Gentlemen,

If you have made a proper use of the short vacation that you have been allowed, you will be better qualified to resume your studies. The acquisition &

digestion of ideas is the principal business of youth, & habits of activity & perfeci-
cacy acquired at that season of life, are what principally distinguishes one man
from another in riper age. The Love of excellency & distinction, & a desire of being
useful to mankind, are the great motives that ought to animate you in your
studies. Without some strong affection, & the pursuit of some object which is con-
sidered as great & respectable, the human mind cannot be excited to that De-
gree of activity of which it is capable.

Passive habits & capacities, while they lie dormant in the mind, are of no use to
the owner, nor to mankind; nay, their existence is extremely doubtful, when they are not
excited by action & exercise; & when Parents tell us, as they often do, that their
children have good Understandings & capacities, we think it our duty to exa-
mine how far, & on what objects their understandings have been exercised, in
order to satisfy ourselves whether the account they give of them is genuine, or on-
ly dictated by prejudice & partiality.

A mind that has been most exercised on Objects that are worthy of it, &
to its capacities, is the most learned, cultivated & accomplished of all others.
It is possible indeed that the industry of youth may be misdirected & abused by
being applied to objects of no moment, or such as are unsuitable to it; & when
this is the case, it is the fault of the Teachers, & proceeds from their want of taste
& judgment of what is most proper for youth. But when the activity of youth
is excited in any considerable Degree, their taste will commonly be formed in
the same proportion: & comparing a number of Objects with each other, they will
learn to distinguish what is great from that which is mean, that which is useful
from that which is importinent, & to discern the grand & sublime of Nature.

But nothing can be more hurtful to youth than a too early propensity to
judge & decide on the comparative value & usefulness of different Studies & Ob-
jects before they have acquired a capacity of judging of them, or had the least
opportunity of being acquainted with them. A Proclamation of this kind is
not only disgraceful to the learned, & ridiculous in youth, but highly perni-
cious to their success in study, & leads often to indolence & contempt of learning.

The student who refuses to apply to his Books till he is satisfied how far he is able to succeed, & how much he will gain by study, displays not only little judgment, but little inclination to learning, & instead of being likely to make great progress in it, seems only to be seeking a plausible excuse for neglecting it, & abandoning it altogether.

We are sensible that the ignorance & fondness of Parents, & the conversation of ignorant men, who are commonly assuming & presumptuous in proportion to their ignorance, is the most common Cause of this foolish & forward disposition in youth, which leads them to judge of the value of things before they know them. At the same time we wish that they would use their own understandings, & not give credit to persons who are incapable of instructing them, in opposition to their Teachers who are qualified for that purpose by painful Study, & acquaintance with things.

We would only ask young Men whether they would not think it absurd & ridiculous in the highest degree, if they should refuse to learn any mechanical Art or trade until that they were satisfied that they should be eminent in it, & assured how many Pounds, Shillings & pence they should acquire by applying themselves to it; & no tradesmen could possibly give them such assurance, nor would be fond of receiving an apprentice, who was impudent enough to expect to know the end of a thing before the beginning of it.

Now it is no less unreasonable for Students to presume to judge beforehand of the usefulness & necessity of those branches of Study that are prescribed to them, especially when they do this on the information of those who know as little of the matter as themselves, which is commonly the case, & to insist on being informed what they should gain by their application to study. No mortal can give them assurance on this head, & they must either try what the application of their natural powers can do for them, as innumerable others have done before them, or they must give over Study altogether; because their Teachers are not conjurers, & will not pretend to predict with certainty how much they may be benefitted by it.

The human Mind is made to be actuated by hope & fear which

are the great Motives of human Actions; but if the Objects of these were reduced to Certainty, & not attended with a degree of Security, they would cease to be proper Motives of action, a human industry would be checked altogether, our active powers would languish for want of proper incitement.

The mind of man is so made that it can never exert its powers with vigor, unless when it has at the same time some probable hope of Success, & reasonable fears of miscarriage & disappointment, & when it considers application as necessary to Success, & indolence & negligence as connected with misery & loss. Such is the situation of the mind in all the pursuits of human Life, & in no other situation can it be active with reason & success.

Now if instead of this, our Successes in any pursuit were reduced to an absolute certainty before we began it, it would be absurd to expect activity & application; the powers of the Mind would languish, & we would look for success from the nature of things without us, instead of depending on industry, & the use of our own powers.

It is evident however that youth in some cases are guilty of acting in this ridiculous manner, when they expect Success in learning merely from the labour of their Teachers, without contributing anything to it themselves, especially when their natural indolence is encouraged by impudent & ignorant Advisors, who pretend to prescribe in a matter with which they are utterly unacquainted, & then unjustly blame the Teachers, because they cannot make youth learn any thing against their will, & without their concurrence & application. But as the change produced by instruction is in the mind of the Learner, it is evident that if he is not excited to use his own powers, & to act for himself, in concurrence with the Teacher, & in obedience to his directions, no change or improvement in the mind of the Student can possibly be expected, & he must leave the Seminary as ignorant as when he came to it, while the Teachers are unjustly blamed for not having done what the indolence & remissness of their Pupils rendered utterly impossible.

Willingness & resolution to learn are therefore absolutely necessary on the part of the Student, as well as capacity & diligence on the part of the Teacher; &

ne is not to be blamed for the neglect of the other; for without both these knowledge can not increase, or be communicated. There must be readiness & attention on the part of the Student, as well as diligence & ability on the part of the Master, as that is not communicated which is not actually given by the one, & actually received by the other.

To afford the youthful mind an opportunity of exercising its natural powers, & to hold out proper & interesting objects to it, in order to excite these, is all that any Teacher, however able & accomplished, can undertake to perform; he can only give his Pupils an opportunity of learning, if they are diligent & willing, but it is impossible that young men should be taught in their sleep, or without their own knowledge, concurrence & application. Now when the mind of the Learner is indolent & inattentive, it is alike to all the purposes of improvement, & can receive no more benefit in the one case than in the other, whatever be the ability or diligence of the Teacher. Instruction is wasted & scattered in vain, like seed in uncultivated soil, which rots on the surface, instead of vegetating or producing increase, not from any defect in itself, but from the unaptitude & indisposition of the soil to receive it.

In order to excite you to willingness & application, we have often put you in mind that the number of those Students that are unsuccessful for want of application is far greater than that of those who fail for want of genius or capacity. Of those who imbibe the first elements of a liberal education, few, if any, are born Blockheads, or absolutely incapable of being polished by Learning, though all are not capable of improvement in the same degree. But although Nature has made every thing unequal, so that there are not probably two particles of matter exactly equal to each other; yet as Nature has made nothing in vain, & as every particle of Matter has its proper place & use in the order of the Universe, so every rational mind has its determined capacity of improvement, by which it may reach its proper end, & fill its own place; & to lead it to that degree of improvement & excellence of which it is capable, is the great object of education & instruction.

Although therefore it is utterly impossible that all men should be

benefited by education in the same degree, yet by proper application all may be benefited by it, according to that degree of capacity which Nature at their foundation has endowed them with: And this ought to content us; for altho' the shortness & imperfection of human life does not admit of the excitement of all the talents & powers of which every man is susceptible, yet the wants of human society require the excitement of as many of them as can be excited during the short period that is allotted to our present existence.

It is certainly reproachful, as well as prejudicial to man to have it in his power to know many useful things which he never comes to know, & to have done much good to himself & others, which he has never done. The bounty of our Creator ought to be used with diligence, & received with thankfulness, & this in respect of knowledge as well as enjoyment. The beauties of external Nature would be lost upon us, & would be as though they had never been, if we should obstinately refuse to open our eyes to discern them; & that wonderful adjustment of things for supplying the wants, & promoting the happiness of all creatures would be of no use to them, if they did not avail themselves of their active powers, in order to enjoy it, & to apply it to their benefit. Thus barbarous Nations possess the powers of Reason & Understanding, which are notwithstanding in a great measure useless to them for want of cultivation, & their Country contains various funds of wealth & enjoyment, which remain useless & unknown to them for want of industry & the useful Arts.

The Almighty & infinitely wise Author of our Being has been pleased to place the advantages of the Moral World no less within our reach than that of the natural, & they are attained precisely in the same manner, namely, by industry & the application of the native powers of our mind, which were given us for exercise, & which must remain totally useless without it.

The Knowledge of God & of ourselves, of our Duty & interest, of what

is good or evil for us, what is honourable or disgraceful, what tends to our own happiness or misery here & hereafter, is only to be attained by the excitement & application of the powers of our mind, & is utterly unattainable by the indolent & ignorant. All men are born Barbarians with mere passive capacities of receiving knowledge, but endowed with no knowledge at their first formation; & as their bodies attain their destined measure of growth & strength by little, & by the use of natural means, & the exercise of their natural powers, so their minds must attain their growth in a similar manner, & by the use of means adapted to their nature: And as Death is the consequence of the Neglect of those natural & proper means that are necessary for the preservation of bodily life; so ignorance, barbarity, vice, disorder & misery of every kind, are the necessary consequences of the neglect of those means that tend to the cultivation & improvement of the mind, as it is but too evident from the experience of all Societies in proportion as these means are neglected or imperfectly used.

But as our present State is evidently imperfect & miserable, & as our powers of supplying our wants labour under manifold imperfections, God has been pleased to give us a Revelation of his Will for our salvation, which it is our highest wisdom to receive & obey. This Revelation is no less suitable to the nature of our Creator, than it is necessary for us, & adapted to our capacities & occasions. It teaches us what it is most necessary for us to know, & sets before us the great ends of our existence in such a manner, & with such evidence that we are inexcusable if we do not comply with its dictates, & strive to attain the highest happiness & perfection of our Nature, which it holds forth to us as the object of our hopes & endeavours.

Every thing in the visible world suggests the idea of Order, Wisdom, design, power & benevolence. The Universe appears to be the work of an infinitely perfect Being, who has created every thing in number, weight & measure; who has adjusted all things exactly to each other; & in the formation of an infinite number of intelligent & percipient Beings, has at the same time endowed them with capacities suited to their several Natures, & richly provided for their happiness, & the supply of their wants. The order of the Universe whereby everything

in its place contributes to the perfection & beauty of the whole, is evidently established by its great Author, as none except a Being of infinite power, wisdom & goodness could have established it; & as this order is established by the Maker of all things, it is likewise supported by him, & it must be the interest of all the intelligent & conscious in the Universe to conform themselves strictly & uniformly to this order in which alone they can attain all that happiness of which their nature is susceptible.

Now this Order may be violated in two different ways, which however are nearly allied to each other, namely, either by indolence & voluntary ignorance, which buries the powers of our rational Nature, & ruins them by diffuse neglect, or by Vice which is the perversion of our natural powers, & exercises them in opposition to the Laws & order which God has established in the Universe, & consequently exercises them in vain, or to our destruction, instead of our happiness; but both these transgressions have the same issue, namely, the misery of the creature, ignorance & indolence necessarily producing the gain of Loss, or the want of that happiness which we might have attained, & vice producing the gain of Sorrow, or the experience & endurance of that misery which we might have avoided.

On the other hand, Knowledge & Virtue, which are to be attained by the proper use & application of the powers of our minds, naturally lead us to that happiness of which our Nature is capable. Knowledge teaches us what we are, & what we are capable of being & doing, & Virtue not only teaches us what we ought to be & do, but in what manner we may attain to the highest happiness of which our Nature is capable, namely, by conforming ourselves to the order & laws of the Universe, & never expecting happiness where it is not to be attained, nor neglecting those means by which alone we can be put in possession of it.

In the order which God has established in the world the most valuable ends are necessarily connected with certain means, & these ends

are attained gradually, & by means of constant & persevering application. Nothing that is truly great & desirable is easy to be acquired, nor can be acquired in a little time, nor by faint & feeble exertions. A degree of labor & industry suitable to the value of every object, must necessarily be employed in order to attain it, & to think of attaining it in any other way, is the utmost folly, being no less than an attempt to alter the nature & order of things, which God has established.

Now although the several means which are necessarily employed for the attainment of knowledge & virtue, when considered by themselves, may appear useless & impertinent to superficial understandings, such as may be dispensed with in a great measure, this error of theirs proceeds only from their ignorance of Nature, which accomplishes the greatest & most important ends by slow degrees, & by such means as appear at first to be impertinent & contemptible, but which when used in their due order, with proper diligence & perseverance, produce the effect, according to the order of Nature, which has determined that it shall be produced in that way, & no otherwise. Nay, even in the works of Art, which is the handmaid & imitator of Nature, the same slowness of progress, the same necessary connexion between ends & means is uniformly to be observed, & all attempts to alter this order are utterly vain & absurd. What can appear more absurd, for instance, at first sight than the operation of Agriculture, which is the Mother, as well as the Nurse & Supporter of all other Arts? Is the superficial mind, it seems to be the greatest folly to plough the surface of the earth with painful industry & perseverance, & to take that grain which is the support of our life, bury it in the furrows, & to wait till the influence of Heaven in the revolution of the Seasons have given it a new body with manifold increase, according to the Laws of vegetation; yet it is in this way alone, that food is to be produced from the earth, & all attempts to obtain it in any other manner would be equally irrational & ineffectual.

Now a lively ideot of a projecting genius might probably ask why is all this waste & profusion of Labor, & this tedious expectation of the revolution of the Seasons; & might observe with a great deal of gravity & self-importance, that the matter might be much more easily & speedily accomplished; that the same degree of heat which is produced by the tedious repeated action of

the Sun might be produced all at once by means of a furnace heated to the same degree by the help of a Thermometer; & that grain may be raised in a few days by a chemical process, & the application of artificial heat & moisture much more effectually, as well as quickly, than by the tedious operations of the Sun & the rain, according to the ordinances of Heaven. And while he considered only his own ideas without attending to the laws of Nature, he might probably think himself an ingenious man, & that all Farmers were ignorant fools who are ignorant of the powers of Art, & take a great deal of pains to no purpose.

But as the sober & experienced Husbandman would laugh at the folly of this Chymical Farmer, & trust rather to the plough, & the chymistry of Nature for a good crop, than to the operations of the furnace or the Alembic; so those who are acquainted with the nature of the human Mind will expect to communicate knowledge, & to lead the minds of youth to knowledge & Virtue by slow degrees, & in the use of those means which have been found to be actually successful, rather than to think of accomplishing the work of many years in a few days or hours, as some Chymical projectors in education are ready to propose, in order to avoid the labour of Study, & the tediousness of application & meditation.

When the Statuary first extracts a block of marble from the quarry, it is nothing like what it will be afterwards, or what he proposes to make it; but having designed, & projected in his mind the form which he intends to bestow on it, he proceeds in order, & brings it gradually to that form by innumerable applications & strokes of his Chisel, each of which considered by themselves would appear impertinent & useless to a superficial Observer, though all of them are gradual approaches to its destined form & beauty. And by skill & perseverance he attains his end at last, so that what at first was only a lump of shapeless matter, now seems to glow with life, & expresses the passions & qualities of mind, the invincible strength of the Samian Hercules, the majesty of the Olympian Jupiter, or the enchanting beauty of the Medicane Venus, & all this only by removing slowly certain particles of Matter from their former

place & position.

Now as the painful & tedious labors of the Husbandman & the Statuary are apt to be importunately criticized by the Sons of ignorance & project, so the labors of intelligent instructors of youth are often no less ignorantly & importunately blamed by foolish & importunate Projectors in education who would attempt impossibilities, & endeavor to precipitate the operations of nature. Such would be apt to tell us that if we mean to communicate knowledge & virtue to our Pupils, why do we teach them Latin & Greek, & talk to them of Socrates, Plato, Euclid, Aristotle, Plutarch & Seneca, & such outlandish folks, whom most of their Neighbors know nothing of, though they have good estates, & may be chosen Members of Congress, Convention & Assembly by the free election of their Peers? To this we can only say that we follow Nature, & proceed by such steps as she has pointed out, & made practicable; & that in order to make them Scholars, we set bright examples before them, & teach them what other men have been, & have done, in order to excite them to do the like, or, if possible, to excel them, instead of persuading them that they can know every thing that is useful for themselves without labour & study, which nature has made impossible. Now to complain of the labor of learning Latin & Greek, is as foolish & importunate as to complain of the course of the seasons, & the extremes of cold & heat, as it amounts to a curse of Providence for permitting the existence of these Languages, & for having made them the languages of the most wise & magnanimous Nations of the Universe. Now if we would rival, or resemble those people, i.e. if we would be wise & magnanimous, we must learn what they have said, & left on record for our instruction & example, which cannot be done without learning their Languages, as, although they were alive, we could not prevail on them to talk to us in English. So that we must either despise & neglect the works of those men who are the most eminent of mankind, & conclude that we can discover Nature without their assistance, which would be the extreme of ignorance & presumption, or we must be content to take the trouble of learning their Languages, in order

to be able to converse with them, & share the benefit of their discoveries & experience. But to this our Projectors will reply that the most distinguished works of the Ancients have been translated, & that we may acquire all their ideas & experience by these translations. Now to this we answer, that no Translation can be so faithful & happy as to convey all the force, beauty & propriety of the original; & of this none are so sensible as Translators themselves who complain in their prefaces that the idiom of our Language could not express fully the sense of the Greek & Latin Authors; accordingly we find that there is something so stiff, unnatural & insipid in all translations that they are rarely or never read with pleasure, & never attract the attachment of their readers. They resemble their originals only as a skeleton resembles a man; & though it has the great lines of the human form & proportion, yet can never give us any distinct or adequate idea of life, beauty & motion. Accordingly the world has never seen any person become attached to Grecian & Roman literature, or tolerably acquainted with the history & character of those nations merely by reading Pope's Homer, Littlebury's Herodotus, Dryden's Virgil, Digby's Quintus Curtius, Bladen's Caesar, Clarke's Suetonius, L'Estrange's Seneca, or the works of Cicero & Plutarch done into English by several hands. No such Greek & Latin scholar has ever appeared, or can appear in the world, as the beauty of the thoughts of the classics must necessarily be obscure to those who do not understand the original Languages: So that we find that a very superficial knowledge contents the readers of translations; & their curiosity being disappointed or imperfectly gratified soon leads them to throw by their books in disgust; whereas those who can understand & relish original authors are never weary of perusing them, & daily discover new beauties in them, which could not be communicated by a translation. Now to this again our Adversaries, as they are ingudent & talkative, will reply, that

Nature is open to us as well as to the Ancients; & why may we not understand & describe it as well as they have done? But to this we answer, that experience testifies the contrary, as no Modern has as yet been able to rival the compositions of the Ancients, nor even to imitate them with tolerable success without profiting by their example. All the scenes of Nature were open to the Authors of the tenth Century, as much as to those of the eighteenth, though the compositions of the first are rude, tasteless & barbarous, & those of the other elegant, correct & beautiful. Now to what are we to attribute this striking difference in the works of men who had Nature equally before them, except that in the tenth Century the Classics were little understood or studied, & in the eighteenth, they are known & studied by every Scholar, & considered as the models of polite & regular composition. And it would be irrational to assign any other cause of this difference, as the more natural parts & capacities of Men are generally as strong in any one age as in any other, & nature from which they copy, is always the same.

Now if this should be denied, & if it should be thought that there are remarkable differences in the original capacities of men, who, that is acquainted with both, can deny that the advantage in this respect lies on the side of the Ancients, who copied from naked Nature such features as we are still unable to rival, even with their help, & all the aid that is derived from posterior discoveries, of which they were necessarily ignorant. Nature appears to have been frugal of distinguished abilities, & to have dealt them only to such as were destined to be the general instructors of mankind, in order that others might have an opportunity of learning from them what they never could have discovered of themselves. And those who, through pride or indolence, disdain the benefits of such able guides, deserve to remain in ignorance & misery, & to relapse into barbarity by neglecting the means of knowledge & civilization.

Before the revival of Learning in Europe, which was brought about by means of the study of the Classics, that Country was only an Indi-

an forest, possessed by a multitude of ignorant & tyrannical Chiefs, who lived in barbarity & misery, & spent their whole time in endeavouring to destroy one another; but when the Latin & Greek languages came to be studied, Science & Taste revived, Morals & Religion came to be understood, the arts of Policy & society began to be cultivated, & Europe became to be the instructor & mistress of the world.

Now if the Potts & Vandals of the present day, who despise the Ancients, because they knew nothing of them, might have their will, this Country which in every respect is only in its infancy, instead of improving & rivaling modern Europe, must quickly relapse into that barbarity in which Europe was before the revival of Learning. For if the ancient Languages are disengaged & neglected, & Taste, Morals & Religion must soon decay, ignorance, selfishness & barbarity will immediately take place, the habits of Society, & the Love of order will vanish in a little time, & Indian barbarity extinguish every appearance of order, government & regular Society.

But we are told by our foolish Projectors in Education that knowledge & philosophy may flourish among us, though the Greek & Latin languages be totally neglected; in order to gratify the indolence of Youth, the study of philosophy & the fine arts must be neglected for the same reason. Besides, those who have not vigor of mind to overcome the difficulties of the study of the ancient languages, cannot have any capacity to succeed in the study of Philosophy, not to mention that the elements & principles, & the very language of philosophy can only be learned from the Latin & Greek Authors; nor have any of those who neglected these Languages, ever arrived to any tolerable knowledge in philosophy. We ought to judge by experience, & not by the mere affirmation of brainless Projectors against all experience. We repeat it; None ever made any figure in the Sciences, who were ignorant of the learned Languages; & we read the works of such for curiosity, as we read the poems of the Negroe Phillis Wheatley, or the letters of Ignatius Sancho. For it is well known to all who know any thing of learning that all the attainments in Science that can be reached by men destitute of the knowledge of the learned Languages are either merely imaginary, or at most

of the middling sort. Some men indeed are a kind of Miracles of Nature, & overcome disadvantages that would be invincible to others. But it is mere madness & ignorance to propose these men as examples to others, or to imagine that that may be done by the generality which has been hardly imperfectly achieved by a few privileged Geniuses, who appear but once in a thousand years.

Things can only be known by their Names, & therefore Grammar, which is the Science of Names & affirmations, must necessarily precede every other part of Science, & be indispensably necessary in order to their acquisition. In this flimsy, assuming & projecting age, we are sometimes told that Grammar & criticism contain only the knowledge of words, & that the knowledge of Nature, men & things may be acquired without them; nay, some are so ignorant as to pretend that the Study of the English Language may be cultivated with success without the knowledge of the ancient Languages. But these men do not consider that the English Language itself is compounded of Latin & Greek for the most part, especially in everything that relates to Science, & the signification of every term that is employed in these must necessarily be derived from these languages. To talk of understanding English Books on Science, therefore, without the assistance of the ancient Languages is as irrational, as to think of understanding a whole without knowing any thing of those parts wheros it consists.

Now what is Philosophy but the knowledge of the nature, origin & properties of things which are distinguished by their Names, divided into certain classes, & variously compared with each other; & in order to this we must first be acquainted with their Names by which they are distinguished from each other, & by which their several properties are expressed. For it is ridiculous to talk of communicating knowledge to others without an intelligible language, & names whereby their several Natures & properties may be known, & their difference or agreement with each other expressed & communicated so as to be intelligible to others. So that even the sense of seeing & hearing, or the talent of Reason & Knowledge are not more

necessary for enabling one to understand Lessons of Philosophy in English than a thorough knowledge of the Greek & Latin languages, which an Englishman, as well as others, must necessarily make use of in teaching Philosophy, as to teach it in English Words is a task naturally impossible, & never attempted by any one.

Now to obviate this difficulty all that our Projectors have to propose is, to make use of English Dictionaries, & to learn the sense of the terms by use, which is a much more laborious, as well as a ~~more ineffectual~~ method than even the study of Languages.

When we exhort you therefore to the study of Grammar, & to the knowledge of the dead Languages, we call you to the study of the first part of Philosophy, which is necessary & indispensable in order to our understanding the others, as it treats of language without which we can not even know the names of the other parts of Science; far less understand their nature & contents; & it seems to be a strange way of communicating Science to attempt to teach it without understanding one word that we say, or being able to make others understand it.

All attempts therefore to communicate Science without the knowledge of the Languages, are only so many endeavours to force nature, & to accomplish what it has rendered impossible, & resemble the labours of that philosopher whom Mont^t de la Bruyere speaks of who had studied a great number of years to devise a method of enlightening his Chamber without the help of the windows, & of going into it, & coming out of it, without making use of the door!!!

We are sometimes told that the present Age is the maturity of the world, & that it is below the dignity of our enlightened times servilely to imitate the Ancients. Be it so; but what the Ancients have done well & wisely, we cannot be better advised than to borrow from them. They certainly invented eating & drinking, & used to sleep in the Night, or when they were weary; & it would be no less ridiculous for us to avoid imitating them in these things than if we should endeavour to write with our feet, & walk on our hands, be-

cause the Ancients walked on their feet, & used their hands for writing & working.

To discover & to follow Nature, is a great & important rule both of life & study. Nature has determined the order of things, & the means that lead to the great end of our Being, & to endeavour to attain it in any other way is only afflicting ourselves, & losing our labor by endeavouring to do that which never either has been, or can be, done.

Philosophy discloses the nature & order of things with their several properties & relations to us, & to each other, & teacheth us to discover what is great & little, fit or unfit, good or evil, reasonable or unreasonable, what we ought to pursue, & what we ought to avoid, wherein our true Happiness consists, & what we ought to do & avoid, in order to attain it; & on these things it employs our powers of Perception & comparison.

Man is a sociable creature, & his interest & happiness, as well as his duty are intimately connected with Society, erelate to others as well as to himself.

To promote the good of Society therefore, & to seek our own happiness in connexion with that of others, & to do to others that which we would think it just & reasonable that they should do to us, is not only the end of civil & political knowledge, but of all philosophy & Morals in general.

That selfish philosophy which teaches men to regard themselves only, to follow their vain inclinations & humours, & to think, believe & act as they please, without regard to the order of Nature, or the rights & interests of others, however vaunted by some shallow politicians, is really inconsistent with the welfare & order of Society, being that which at this moment is filling the Kingdom of France with slaughter & pillage, & destroying property & the order of Society under pretence of securing the natural rights of mankind. The French, as well as ourselves, have been guilty of idolizing & encouraging those writers, who flatter the irregular passions of men, & who persuade them that they have a right to pursue their own happiness in any way that they chuse, without regard to the interests of others; & the same Maxims must have similar effects in all other Countries.

Now it is your present profession & business to study the nature of things, & to improve the faculties of your minds for the promoting your own happiness, & that of others, to learn to be obedient & diligent Students, in order to be useful & honorable members of Society, & to do honor to your Country, your Parents & your teachers, as well as to yourselves. So this therefore you ought chiefly to attend, & in this conclude that your honor consists, to be obedient & attentive to your teachers, & under their direction to explore what of Nature has been discovered by others, before you think yourselves capable of making new discoveries. Endeavor to comprehend what others have said & written, & never despise, or judge of any thing before you understand it. Be not afraid of labor! It is the natural state of man, & the endurance of it is necessarily annexed to the attainment of every thing that is valuable or desirable. Be frugal of your time, as of your blood, or of your money, & suffer no part of any of these, if possible, to run to waste. The season of youth is precious, & fit for labor & enterprise; a life that passes without improvement, it will be impossible for you to retrieve its loss in an after period.

It cannot be expected that you should comprehend the use & tendency of every exercise that is presented to you, or how you are to be benefited by every object that is presented to your mind. The ultimate end of all our labors with regard to you can only be discovered; when they are at an end. In the meantime, you may assure yourselves that nothing shall be imposed on you, or prescribed to you, except what is necessary & useful, & for this you ought to rely on the capacity & experience.

But while we urge you to diligence in the pursuit of knowledge, we would not wish you to forget Religion & Morality, in the practice of which alone you can be happy. Remember that there is a God who has made you, & all things else, to whom all men are accountable for their conduct. Revere his Name; believe & obey his holy word, & respect his presence at all times; & consider yourselves & every thing else as necessarily dependent, on him. Do not imagine that you were sent into this

World to gratify your own vicious & selfish inclinations, but to conform yourselves to the order of the Universe, & to promote your own happiness in confluence with that of others.

Truth, justice & benevolence are the great bonds of human Society, as temperance & innocence are the means of attaining private happiness. Beware of indolence, impudence, cowardice, falsehood & meanness of soul, which are the ruin of our nature, & which exclude all worth & virtue whatsoever. Set your word have the sacredness of an oath, & reckon nothing so contemptible as lying & cheating, whether in small or in great matters. Receive truth & justice, & govern yourselves by the nature of things, & not according to the mean examples, that many set before you, on account of which this Country is execrated & despised in all parts of the Globe. There can be nothing great, worthy or estimable in the character of a man who falsifies his promise, or encroaches on the property of another, whatever excuses he may make for his conduct; & he is a poor rogue indeed who cannot make an excuse. You live in a base & corrupt age; beware of being infected by it, & of losing all shame by frequent repetition of falsehood & injustice. But we will say more; & in the words of the Apostle Paul, without you to walk as you have us for an example, as we uniformly despise falsehood, meanness, injustice & disorder of every kind; go you, & do likewise, & you may expect place of mind, & be sure of deserving honor, whether you meet with it, or not. In fine, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, & of good report, think on these things, & may God give you understanding in all things.

Amen.

The general expectation of so respectable & learned an audience, the unacquaintance, which he, who now has the honor of addressing you, possesses in exercises of this kind, & the fear, which every man possesses in a new situation, must be productive of great diffidence & apprehension. The consideration of the effect, which the performances of this day may have upon this seminary in its infancy, will add greatly to his embarrassments; yet the candor, which he has experienced on former occasions, has in some degree conquered these fears & apprehensions. The task assigned me is indeed a most disagreeable one, viz. the last solemn adieu to Tutors, whom we have loved & revered, to Fellow-students, with whom we have lived in bonds of the most cordial friendship & amity, is a most painful, & causes sensations, which language cannot express, & which only those in my situation can experience.

A short review of the advantages & benefits, which arise from literature & science, may not at this time appear improper, as it may afford those, who honor us with their presence, a just idea of the importance of a liberal education, & impress my fellow-students with a sense of the obligations, which we owe to those generous men, who founded this institution, & to those worthy Masters, who have conducted our studies.

The human soul without education may be well compared to the marble hidden in the quarry, which

shews none of its splendor or peculiar properties, until
the skilful hand of the statuary polishes & displays its
colours, makes its surface smooth, & discloses to view every
ornamental closed, spot, & vein, that runs through the
whole body of it. Education, in the same manner,
when it works upon a noble mind, draws out to view
every latent virtue & perfection, which without such
helps are never able to make their appearance. The
figure is in the stone, the sculptor only finds it. What
sculpture is to a block of marble, education is to the
human soul. The philosopher, the saint, or the hero, the
wife, the good, or the great man, very often lie hid &
conceal'd in the plebeian, which a proper education
might have disinter'd, & have brought to light. How
much, therefore, must we be disappointed in reading the
history of any savage nation, to see courage exerting
itself in fierceness, resolution in obstinacy, wisdom in
cunning, patience in dullness & diffair, & even just
ice in cruelty?

"^q
Ingenious arts, where they an entrance find.

"Often the manners, & subdue the mind.

What obligations do we owe to thee, Heaven-born friend?
By thee we are enabled to compare the properties of mag-
nitudes, to fix our Neighbour's land mark, & by this
means, prevent many fruitful & litigious suits; to
thine along the watry surface of the oceans, on the wings
of the wind, peace & safe, & to export the various produce

of this highly favored land, & receive in exchange those articles, which may tend to the mutual happiness & emolument of the producer, purchaser & consumer. To these the merchant is indebted for all his vast acquisitions, & the subtle politician for all the honor of his deeply laid schemes. By these the statesman is enabled to devise good, wholesome, wise & salutary laws, which tend to promote his own honor, the interest of society, & the general happiness & glory of his country; the ingenious mechanist to construct many useful & wonderful machines, which without thy aid we could never bring to perfection; the skilful anatomist to dissect & explain the various combinations of this wonderful fabric, the body of man; and the venerable pastor is better enabled to unfold the dark & mysterious pages of history, with ease to himself, with perspicuity & delight to his hearers, & with honor to his profession. By these we are enabled to dive into the secrets of nature, & please ourselves with the wonderful works of God; to shew thunder, hail, & the vivid flash of the forked lightning in miniature, to explain their various phenomena, & to prevent their direful effects. By these we are enabled to account for all the variegated colours of the rainbow both primary & secondary, to explain the amazing velocity of light, & the manner in which images are formed on the Retina, the fable colour of the Atmosphere, the blue vault at noon, & all those

glorious appearances, & rich colours in the horizon. With
these the mind can soar from earth to heaven, view myriads of suns, multiplied without end, & ranged all around us at immense distances from each other, attended by myriads of worlds, all perhaps inhabited by intelligent creatures, all in rapid motion, yet in the most perfect harmony, all performing their various revolutions in obedience to one supreme governor, & in submission to those laws, which he impressed on them at their formation. Our eyes may hereafter be strong enough to command this magnificent prospect, & our understandings capable of finding out the several ages of those great parts of the Universe. In the mean time, they are very proper objects for our imaginations to contemplate, that we may form more exalted notions of infinite wisdom & power, & learn to think humbly of ourselves & of all the little works of human invention.

It cannot be controverted that all our attainments have, in some degree, multiplied in the two last centuries. Acquisitions & additions to human knowledge have increased & are daily augmenting. The mind has extended its powers, & the physical happiness of man has expanded with his moral felicity. The discoveries, which have been, & are daily made, inspire hopes of approaching the summit of per-

fection, provided that the philosopher will not relax his exertions. What Arts have been invented in this period? What voyages & discoveries have been made; what improvement in Navigation, in trade, commerce & legislation? The collected views of these new lights for the human intellect infer the rational inference, that learning, morality, & consequently happiness, will one day obtain universal dominion through all regions of the earth. A multitude of inestimable treasures, unknown in former times, have opened in the world for its acceptance. In consequence of literature & civilization, the industry of man has penetrated into the furthest of Nature's concealed productions long concealed in her capacious womb. A thousand momentous satisfactions, producing the most pleasing & agreeable sensations, have been submitted to our acceptance in the ingenuity of modern discoveries. Even our pleasures have been infinitely diversified. Wares, merchandise & a thousand commercial means & utensils have been multiplied. New gratifications to our taste & genius have been invented, & the road to science has been facilitated & abridged; while the thorny walks of life have been strewed with flowers. If even these blessings are not, like the rays of the sun, or the rain of heaven, distributed in equal portions among the children of men; yet this very inequality forms a new bond of love to con-

and mankind by the indispensable duties of ~~religion~~ humanity, order & justice. A reciprocal dependence arises from this variety of our condition; for the opulent are supported & supplied by the laborer & the artist, while they interchangably receive the value of their time from the treasures of the rich. But it is from the improvement in Moral Philosophy we derive the greatest advantage. 'Tis then, Philosophy, to quicken the taste for the beauties of creation, & to render it not only pleasing to the imagination, but also to the understanding. Philosophy does not confine itself to the tinkling murmur of brooks, the cooling shades of groves & woods, nor the beautiful appearance of fields & meadows in bloom. It has a much more noble object in view. It considers the ends of Providence, which are foreseen by them, & the wonders & goodness of divine wisdom & power, which appear in them. It brightens the pleasures of the eye, & raises such a rational admiration in the soul of man, as is little inferior to devotion. 'Tis thou, Philosophy, that calmest the troubled breast, & makest the mind serene. 'Tis thou, who banishest all care & discontent. 'Tis thou, who art capable to rouse & to soothe the ruffled passions, & keep the soul in perpetual calm. The darkness & the ignorance, which have enveloped the face of the earth, are either totally dissipated, or vanish rapidly through the daily progression of time. An

intellectual illumination, & the knowledge we have acquired of our rights as men, keep an equal place with the illustration of our Moral duties. Philosophy has seated reason on her throne, & extended the limits of her power. She has removed the influence of superstition & prejudice, & broke the yoke of superstitution. The sovereign power of Princes is confined under flood, & bounds are prescribed to civil & religious authority. She has vindicated the rights of liberty, which should never be troubled or invaded. By her exertions the science of government is better understood; for wise & salutary laws have taken place of odious prescripts & barbarous customs. Maxims familiar to our conceptions, & directly pointing to our felicity, & subservient to all the ^{best} of society & intercourse, have ^{been} established on such a basis as can never be subverted by tyranny & domination. Even wars are less frequent, & they are not accompanied with that inhumanity recorded of ancient days. The interruption of peace is not now of trivial consideration, & under the guidance of literature & philosophy, its duration is not impeded by rash, uncapacitated & savage incursions. A thousand absurdities have been suppressed, & she has introduced humanity & politeness, & diffused their impressions upon every order & distinction of men among civilized nations; in a word, she has cleared, fertilized

improved the soil, from which we are to collect the
happiness of society, & we can at length pronounce,
Philosophical truth has vanquished, & the preservation
of man & the improvement of his condition is the
result of its victory." To an intelligent mind ac-
customed to regard the cause, progress & effects of
human events, what an object for reflexion does
the comparison of the state of the old World
with its present situation afford? What exten-
sive continent before the introduction of learning
was a poor & rude country, inhabited only by tyrants
& slaves, & exhibited a picture of most melancholy
barbarity. Literature, Science & Taste were words
scarce known in those dark ages; the human mind
was neglected, uncultivated, depressed & sunk in the
most profound ignorance. But now she has be-
come the seat of liberty, industry & civilization, re-
nowned for the wisdom of her laws & political con-
stitution, & no less famous for her literature & re-
fined philosophy. Thus the human mind has
made the greatest improvement, & thus the sciences,
the useful & ornamental arts, have attained their
greatest height & perfection. But when such a mind
takes a view of this new world, it will be filled
with astonishment & admiration. The discovery
of America was an object beyond the reach of hu-
man conception, & when discovered, it was a dreary

wilderness, occupied by some wandering tribes of savages, sunk in the lowest ignorance, most horrid barbarity & blind superstition. wrought to please the eye;..... all a barren waste. wrought to gratify the ear;..... silence all around, except the sounds of the growling beasts of prey, the dismal shrieks of a tortured captive, or the more dismal yells of his captor rejoicing in his pangs. How different is the present prospect? Spacious & elegant cities, neat villages & improved farms; churches dedicated to the true God, & the religion of Christ, of benevolence & mercy, is at least professed every where among us. Temples of science here & there catch the eye & delight the soul, & the ear is regaled with the delightful sound of music & din of industry. What continent or country is destined to bear the glorious appellation of the kingdom of Morals, governed by virtue & simplicity? ; What generation will commence the reign of reason, religion & justice, is yet concealed from human sagacity. May we indulge the fond idea, that this heavenly sway of morals is reserved for the sons of this new world? We have before us the history of our species on the stage of the old one, for near five thousand years, & God knows, it can do little more than extract tears of blood from the heart of sensibility, & reprobation of almost every page of it from the judgment of reflexion. The great & good spirits make the empire of morality the subject of all their

meditations & fond wishes. The ravines & injurious committid, torrents of blood & desolation sweeping away whole nations, in Asia, Africa & Europe, in the tide of past ages, furnish monitory instructions to our American legislators to oppose the mounds of law & justice to the practice or admission of such diabolical crimes & devastation into this new hemisphere.

Thus far, my Friends, have I mentioned some of the many happy advantages to be derived from a liberal education, & attempted to shew what a powerful influence it has upon the manners, improvement & happiness of a people, & likewise how requisite it is for qualifying every man for becoming useful to the society in which he is placed. But in what manner shall we now return our grateful acknowledgments to those generous few, who have qualified us for appearing in the literary world, & through whom we have received so many useful instructions? And first let us pay our tributes of thanks to you, ye venerable Trustees, to whose disinterested & unwearied exertions we owe so much, who, nobly instigated by a love of mankind, & a zeal of diffusing knowledge, have founded this seminary in this western world. To how shall we express the sentiments of esteem, gratitude & veneration, which we all feel, & which no distance of time, no situation in life, can ever efface? My abilities are unequal to the task. It would be ingratitude to pass

over in filius that virtuous Citizen, whose name our College bears, whose generous soul first planned, & whose munificent hand first gave support to this institution. The time, I hope, is not far distant, when Dickinson College will be as celebrated as any of the Colleges in the eastern world, if it is only encouraged & frequented more than it has been hitherto. Then, most venerable Sirs, shall ye fully reap all the advantages of your unweary'd assiduity. Then shall her sons reflect honor on her worthy founders by a conduct distinguished for virtue & morality, & a taste for literature & religion.

Here let me take a last & affectionate view of the learned & faithful directors of our studies, of those under whose guide we have trod the flowing paths of literature, & have devoted themselves to the improvement of our minds. With what grateful hearts I should be affected towards those, who with unweary'd & faithful assiduity have instilled into us the principles of learning, of philosophy & of virtue;..... you whose wise instructions are happily calculated to form & enlighten the infant mind upon its first opening, & prepare it to receive the early impressions of literature & morality.

"Delightful task! to rear the tender thought,
"To teach the young idea how to shoot,
"To breathe the enliv'ning spirit, & to fix
"The generous purpose in the glowing breast.

To make distinctions right, perhaps, seem inviolate.
Gratitude compels us to mention that worthy man, who
profides over this seminary, whose expanded mind, despising
the illiberal prejudices of his country, urged by a
desire of becoming useful to this new world, in the vale
of years, abandoned his native land, respectable connec-
tions, beloved friends & an honorable station in life,
renounced himself, his amiable family, his All, to a
tempestuous sea, & transported them to a country to
him unknown; but who were not strangers to his
merit & eminent abilities;..... a country, whose cause,
in the midst of her most implacable enemies, & in
the days of her blackest adversity, he espoused. All
this hath been done for our welfare; all to enlighten
us with true knowledge, to adorn & enrich our
minds with exultant sentiments of virtue & morality;
advantages that can never be repaid. Surely then,
my fellow Students, our bosoms should teem with
the most ardent gratitude. Yes, reverend Sir, we owe
you much. A sufficient tribute of thanks we cannot
pay. Then, let me present the unsigned acknowl-
edgments of my fellow Graduates, for all your past
provisions & unbounded wishes for our welfare. Ever dear
shall you be in our memory, & when we lose the re-
membrance of you, may we be despised & forgotten by
the world.

But while my eyes direct themselves forwards to you, my
Fellow Students, permit me to address a few words to
you, as the last bequest of a friend, who will ever de-
light in the connexion here formed, & who feels him-
self deeply interested in the happiness of each. At
your age, the love of pleasure is extremely natural,
& the enjoyment, perhaps, in some degree not unbe-
coming; but young minds too frequently mistake
the object, & generally set out wrong in the pursuit.
Enjoy pleasures, but let them be rational, genuine,
& properly your own. Strive to nature, application &
perseverance in your studies for more sublime ones than
you are yet acquainted with. The student, who
performs with cheerfulness & accuracy the tasks that
are prescribed to him by his masters, feels more solid
content & pleasure, than he, who squanders away his
time in vicious company, & in the frivolous amuse-
ments of the town. The youth, that is afraid to la-
bor, will never be a man of true spirit. Cultivate
your faculties with care & diligence. Store your mem-
ories with useful facts, maxims, examples & argu-
ments. Frequently compare your ideas, & review the pro-
gress you have made in science. Dream not of being able
to make those comprehend what you have learned, who are de-
stitute of taste, & unacquainted with the elements of science.
Beware of pedantry & vanity, as well as of ignorance. Mo-

deity is the varnish of knowledge, & the ornament of youth. Be not uneasy what the ignorant think of you, while you give them no cause of displeasure. Let there reign amongst you an esteem & veneration for your Masters, & love & benevolence to each other. Let there be an universal emulation to acquire learning & knowledge. Let the love of learning be your predominant passion. Apply yourselves to the knowledge of Men & things; this will enable you to fill the most distinguished stations & places in public life; this is the ardent affection with us, who this day leave you in the pursuit of those objects. A solicitude for your interest & happiness, the recollection of the many kind offices I have experienced from you, prompted me to give you this last advice. And when memory places before me the many happy scenes we have passed together in social affection, & the bitter moment of separation, that is now to take place, my mind is filled with the most poignant regret.

But there remains to me still a severe trial of sorrow & distress. Indulge, my gentle auditors, the falling tear. It is a tribute due to such a separation. The last farewell to that band of Brothers, who have this day with me performed their last Academic exercises, to dissolve the near connexion we have here formed, to renounce the society of friends so deservedly dear, is surely bitter enough. But the separation is not a final one. We shall again meet in the busy scenes of life, as Brothers, as friends, as children of the same

Alma Mater. The friendship here formed will be there renewed, grow with our growth, & strengthen with our strength. We have different pursuits & prospects in life & must be placed in different situations. The eyes of mankind will naturally be upon us, as the First Graduates of Dickinson College. Let it then, my dear Companions, my beloved friends, be emulation to excell in whatever profession we follow, or in whatever business we may engage, to become good members of society, to be an honor to our worthy instructors & of use to our country. Let our conduct be such as will afford joy to our friends; let it be such as will convince the world that Dickinson College is not degraded by her sons. To fear God is the beginning of wisdom. With reverence, then, my Companions, let us practice that duty, which is at once so strenuously & so awfully enjoined on us. We will thus the more accurately conform to His pleasure, whose favor is better than life, whose smile is heaven, whose anger is hell & its duration eternity. Let the words of adoration & prayer be the guidance & conclusion of all our researches; they are clear as they are comprehensive.

"O thou, whose power o'er moving worlds presides,
"Whose voice created, & whose wisdom guides,
"On darkling man, in peace, effulgence shine,
"And cheer the clouded mind with light divine;

*"Tis thine alone to calm the pious breast,
"With silent confidence & holy rest;
"From thee, great God, we spring, to thee we tend,
"Path, motive, guide, original & end.*

*O*n heavy burden but ill becomes a weak man; & we ought always to lay our strength in the ballance with the undertaking before we inter upon it. But when necessity calls for any thing the humble attempts of the weak are not altogether to be despised. Encouraged, therefore, from the hopes of your approbation, notwithstanding my own weakness, & the difficulty of handling so copious & grand a subject, I have ventured to take my motto from no lower an eminence than the very summit of a Ladie's head-dress. But here I cannot help throwing a reflexion upon the ancients for their ^{criminal} neglect with respect to

this goodly fabric. What sounding descriptions have they given us of Mountains, Rivers, cities & fields, but not one word of this Master piece of Art? What a wonder is it, that, when they would give us an idea of an incomprehensible number, they have so often had recourse to the stars of heaven, the sand upon the sea shores, or the leaves of grass in the field, when the various parts of Belis's cap would have been as good a simile? But as an apology for these venerable bards, we must suppose that it had not then an existence. The Ladies of those days knew nothing of what is now called high life; they were mean enough to be contented with clothing sufficient to defend them from the scorching suns of summer & the chilling blasts of winter. Instead of rendering their names famous by raising magnificent piles of silk & gauze, we must suppose, that they were busied in assisting their mothers to regulate the affairs of their respective families, & in cultivating their gardens for the productions of the cooling cucumber & flourishing bean. For what else could such low-lived people be doing? But the Ladies of our days have got far more exalted notions of things. They have lifted them-

feel in a good measure above these little cares, & would willingly raise their bodies in proportion to their aspiring souls. Every body knows how well their vigorous exertions for this laudable purpose have succeeded. They, in the course of seven or eight years, have completed that admirable steeple of the head, & have put the top-tassel upon its highest pinnacle. This being finished, they have proceeded to swell the size of the arms, &c. to build the folded ribband upon those joints, which mark the termination of the waist, &c in short, to enlarge their circumference to all points of the compass so rapidly, that in a short time we may expect to see woman the largest in size of any of the animal creation.

But here somebody may ask, Why these skilled Architects have raised so many stories upon some particular parts of the body, & have left the neck & circumjacent premises quite naked? In the name, &c in the vindication of the ladies, I would inform this impertinent inquieror, that this gives them an opportunity of displaying their pretty white skin, & of letting people see what Nature has done for them, as well as they have ^{in other respects} showed what they have done for themselves. By this omission

• They can let you see the regular rising & falling of
their little ivory mountains at every breath. O
how gently do they swell, & heave forth the love-
beating sigh! How effectually do they catch
the keen gaze, & infuse with ardent wishes the
lively youth! And indeed where can the smallest
inconsistency be found in their whole conduct?
How wise & how ingenious are they become, to what
a pitch of grandeur & eminence have they raised
themselves, & how exactly do their actions square
with the strictest rules of reason & rectitude!
How should we empty our bursting barns & granaries,
were it not that we can dispose of our wheat & flour
^{to foreigners} for those filthy wares, that are so absolutely necessary
to the adorning of their sage heads. And in this
respect they may be said to feed the hungry in the
most distant isles of the sea, & to lie down with
the blessing of the poor & needy upon them. Shall
then the practical page swell with the actions of a
Washington, a Green & a Wayne, & nobody be at
the pains to celebrate these heroines? Shall
they spend their precious time in collecting mate-
rials of every hue, & in adding cubit after cubit
to their stature till their very eyes seem almost to
peep out at the centre of their frames, & every

— tongue be silent? Surely No. The Muses will cer-
tainly inspire some of their sons to give them a place
in the chiming page. There our softness shall, as it
were, see the heads of their sleeping Grandmothers
rising in the air like the wæ-during pyramids
of Egypt. Neat to their hair tinged with the frosty-
coloured powder extracted from the finest of the Wheat,
they shall see a pile of matted Wool, which, a few
generations earlier, would have been converted into
stockings & worn upon the very opposite extreme of
the Body. On this well consolidated Mass, they shall
see the pillars of brass & of iron, winding like ser-
pents through the various & many-coloured folds
of silk & gauze. Upon the top of this mountain
covered with silk, they shall behold that over-grown
monster termed Bonnet, built upon strong posts
hewn from the iron bones of the King of the deep.
This shall be pitched aloft, keeping at an awful
distance the imbowning rays of the sun, & the wither-
ing bruzes of the south; & for this purpose, it must
be let down so low at the circumference, as to
hide the eyes, those little sparkling balls at which
the very image of the soul seems to shine forth,
& from whose languid glances the golden arrows

of Love us'd to wound the tender mind. But in
place of these, they shall see, that the two little
eminences of the breast were substituted, & stript
bare to play upon the unwary hearts of men.
Thus shall our Sadies live in the descriptive page,
& their virtues be handed down from one generation
to another.

Let this consideration excite, then, my dear
Females, to do your utmost to find out new methods
of adorning yourselves, & to cultivate the old ones. Cer-
tainly your ingenuity never as yet equalled will
enable you to make many improvements. Keep
far from you the sun, the moon, & every thing, that
would have the least tendency to blind the snowy
white & lively vermilion of your cheeks with the
fearthy brown. Fill your dress full of powders &
washes, preservatives & restoratives of the complexion.

What if Solomon should tell you that favor is de-
ceitful & beauty vain? Do not your own actions
plainly discover, that you have more wit than to
believe him? The same Solomon too would have
his Virtuous Woman busied among wool & flax,
taking hold of the spindle & distaff, & not only
clothing her own husband & family, but also mak-
ing fine linen & selling it & delivering girdles to the

Merchant. If this constitutes the virtuous Woman,
blas! what will become of the Ladies of our day?
But who dare affirm, that it does? Certainly
nobody, except some such old jingliston as Solomon
was; And I wonder who regards his assertion. A
jingle laugh is sufficient to demonstrate the wisest
things, that such men can say, to be ridiculous
non-sense. The reputation will not cost you much.
Laughing is not an accomplishment hard to be
acquired; & few of our polite Ladies want it in its
greatest perfection. Good Jingle, indeed, is not so
common among them; but if this be a deficiency
at all, it is abundantly supplied by laughter
loud enough to put the best Jingle to the blush.
Add to this the shrill scream, & the art of saying
O Lord! at suitable periods, with a prim mouth,
a graceful air, & a sigh coming after, & they prove
a Lady to be sufficiently well bred, as to her mental
accomplishments, for a companion for a Duke.

But yet it would not be unnecessary, that
she would prove a short apprenticeship to a mar-
ried Dame, in order to accomplish herself in the
fashionable method of abusing her husband for
his rusticity, to learn to blush seasonably for the

filthy rude fellow, & to admire that he does not
drive all good company from about the house.
But this is only to be used in sham-fight, & only
this requires to be learned. For when she comes to
charge him in good earnest, her own ingenuity
will instantly furnish her with terms sufficient,
& her passion enable her to pronounce them with
so strong an emphasis, that they will ring in his
ears like a peal of thunder.

Thus, Ladies, you see, that there is but little
to be done, with regard to your internal accomplish-
ments, according to the present prevailing opinion,
& therefore you can spare the more time for external
decorations. Vie with one another in raising pile
after pile on every part of your bodies suitable for a
foundation, & never rest contented till you are
scarcely able to stand upright, & turn your faces with
difficulty in your fathers dwellings. And when you
are grown to this almost immensurable size, shoud
some of the wisest genmen of our Ages bid Adieu to
our globe, & in imitation of the good old Elijah, leave
a double portion of his spirit upon me, I will
write a volume in praise of your industry, so large,
that it will scarcely be contained in one of the folds of your
largest Caps.



